



KOREA

A Trail Blazer

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A Trail Blazer

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Bright future is in store for the young generation who are vigorously growing up while learning to their heart's content under the paternal care of Marshal Kim Il Sung

**There are children's playgrounds
in all places of the country**





The children of Korea are brought up at state and public expense (At the September 15 Weekly Nursery)



Experimental work consolidates the classroom knowledge of pupils

**In Korea there is a children's library
in each county**



All the children of
the country are
growing up healthi-
ly to be future build-
ers equipped with
adequate knowledge,
high virtue and so-
und physique

Schoolgirls play more than one instru-
ment with skill





A junior accordionist





A scene of the grand mass display "Korea of Juche" performed by 50,000 pupils and students in Pyongyang (above) and pupils improving their skills in free gymnastics (below)



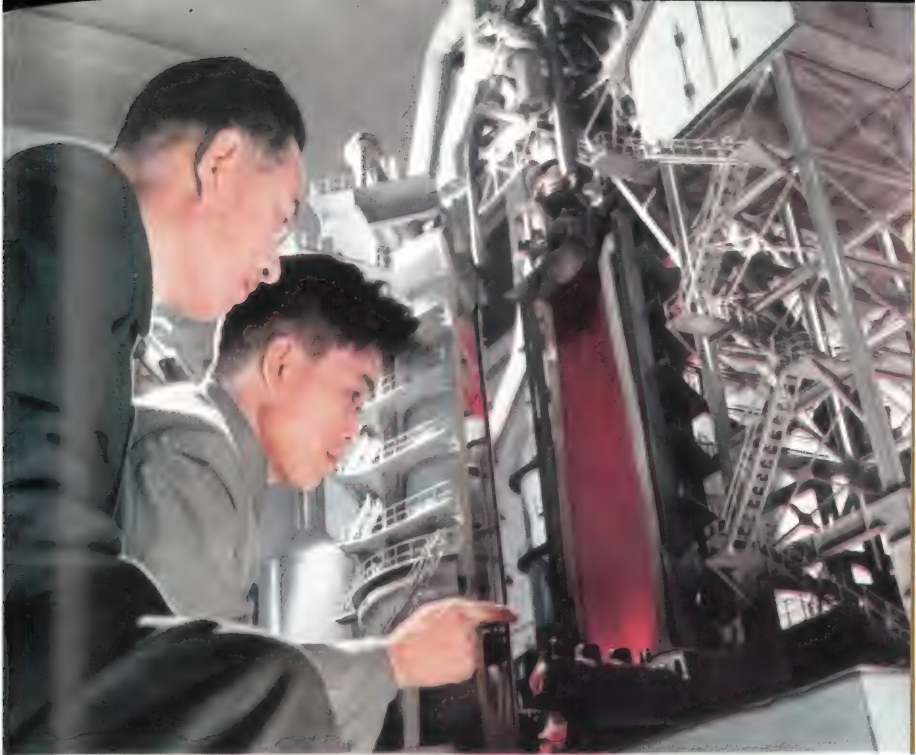


Part of Kim Il Sung University, a sanctuary of Juche-based education





Part of the zoological specimens presented by the great leader Comrade Kim Il Sung (The Presents Exhibition Hall of Kim Il Sung University)



Students of the People's Economy Institute studying how to operate a blast furnace and how to plant an orchard





**Students of a factory college who study while on the job
(At the Taean Engineering College)**

School children spending their vacation
at Songdowon, Wonsan





**Mountaineering is often organized
for the campers (At Lake Yonpung)**

EDITOR'S NOTE

At the invitation of the Korean Society for Cultural Relations with Foreign Countries two delegations of the Japan Teachers' Society for the Study of the Juche Idea visited our country, the first in August 1976 and the second in July 1977.

During their stay in our country the members of the delegations inspected Mangyongdae where the great leader Comrade Kim Il Sung was born and spent his childhood, nourishing a high revolutionary ambition, factories and enterprises in various fields of the national economy and educational and cultural establishments.

They expressed the feeling of unbounded respect and admiration for the great leader Comrade Kim Il Sung, speaking highly of the achievements made by the Korean people in the revolution and construction under his wise leadership.

After his return home Higashitani Toshio, Chairman of the Executive Committee of the Teachers' Union of Osaka, Japan, Director of the Osaka Japan-Korea Solidarity Committee, and representative of the Japan Teachers' Society for the Study of the Juche Idea, published a book entitled "Korea—A Trail Blazer." It contains the delegation members' well-founded impressions on our country.

We have translated part of them into several foreign languages, and this is the English version.

April 1979

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I. THE JUCHE IDEA

1. On the Juche Idea

TOKUYAMA NAGATERU

1. CREATION OF THE JUCHE IDEA AND THE REVOLUTIONARY TRADITIONS

The communist movement in Korea brewed under the influence of the Great October Socialist Revolution in the Soviet Union and started developing from the early 1920's. However, it had serious failings and limitations. It failed to strike roots deep among the masses. It was conducted mainly by a few people in the leadership. Instead of drawing lessons from the failure of the preceding nationalist movement, Communists in the early days remained divorced from the masses and indulged in factional activities entirely alien to the revolution.

From the latter half of the 1920's the young, genuine Communists of Korea representing the new generation learned serious lessons from the previous movements and chose an entirely new revolutionary

road with a new revolutionary world outlook. They went among the working masses and, relying on their strength, launched a struggle for national and class emancipation from an independent position.

President Kim Il Sung taught as follows:

"The formation of the Down-with-Imperialism Union in 1926 was the point of departure in the independent development of our people's revolutionary struggle under the true Marxist-Leninist banner. The formation of this union, the first genuinely communistic revolutionary organization in our country, was a historic announcement of a new beginning for our revolution. With the formation of the DIU our people's revolutionary struggle began to proceed in accordance with the principle of independence, and this was when our Party began to strike its glorious roots." (*The Non-Alignment Movement Is a Mighty Anti-Imperialist Revolutionary Force of Our Times*, Eng. ed., p. 282.)

The objective of the Down-with-Imperialism Union (DIU) was to fight for the future construction of socialism and communism in Korea, while its immediate objective was to defeat Japanese imperialism and achieve the liberation and independence of Korea.

This was a Marxist-Leninist programme for struggle, which most correctly defined for the first time the aim of the Korean revolution. Then the age of the President was 14.

The overall independent line for the Korean revolution was set forth in June 1930 at the Chialun Meeting.

The Anti-Japanese Guerrilla Army was founded in 1932, the Association for the Restoration of the Fatherland, an organization of the anti-Japanese national united front, in 1936, various legal and illegal organizations organized and the anti-imperialist, anti-feudal, democratic revolution was launched.

As clarified by President Kim Il Sung, the anti-Japanese armed struggle was a struggle to wipe out the foreign invaders, win national sovereignty and the country's independence, oppose exploitation and oppression, and achieve the class emancipation of the oppressed toiling masses in the colonial, semi-feudal society. In this struggle the Korean Communists had to use their own brains to formulate the line and methods of struggle and strategy and tactics of revolution. And they had only the working masses to rely on under the conditions where they had neither state backing nor support from a regular army. They had to carry on the struggle while obtaining weapons, ammunition, provisions and all other supplies by their own efforts. In this course the Korean Communists underwent indescribable hardships and grim trials. They passed through vicissitudes and made heart-rending sacrifices. In this struggle, however, they acquired priceless experience and lessons which could not be bartered for anything, and learned the revolutionary truth. They came to have the firm conviction that one was responsible for one's own destiny and that one had also the ability to shape one's own destiny. And they were persuaded firmly that the only correct position to observe in the revolutionary struggle

was to settle all matters for oneself in the interests of one's people and in keeping with the specific conditions of one's country.

In the course of the long, arduous anti-Japanese revolutionary struggle the Juche idea was founded, developed and enriched, the ideological system of Juche established in the Korean communist movement, numerous hard-core Communists brought up, the unity and cohesion of the revolutionary ranks in ideology and purpose realized, immortal revolutionary achievements and rich and valuable fighting experience gained, and revolutionary methods and a popular style of work created.

As a result, the organizational and ideological basis was laid for establishing a revolutionary Marxist-Leninist Party and the glorious revolutionary traditions of the Workers' Party of Korea were built up. Through a tenacious, vigorous struggle, the obstructionist manoeuvres of all class enemies, factionalists and local separatists were shattered and on October 10, 1945 the Workers' Party of Korea was founded as a revolutionary party of a new type which took the Juche idea as its ideological guide.

The establishment of the Workers' Party of Korea was a brilliant fruit of the long, hard struggle waged by the Korean Communists. The monolithic ideological system of the Party was established and the rock-firm unity and cohesion of the whole Party attained in building the Party with workers, peasants and working intellectuals. This is the most outstanding result of the bloody struggle carried on by the

Korean Communists over half a century.

The victory of the anti-Japanese revolutionary struggle, the immortal revolutionary exploits, and the successes made in the revolution and construction in Korea represent an embodiment of President Kim Il Sung's great Juche idea and the inheritance and development of the brilliant revolutionary traditions.

Without realizing these it is impossible to understand today's Korea and the Juche idea.

2. KIMILSUNGISM

As seen above, the Juche idea was created in Korea amid the flames of the anti-Japanese revolutionary struggle and developed and enriched as the revolution developed in depth, in the course of the struggles against factions and feudalism and for democracy and for socialist revolution and construction. Such brilliant victory, achievement and development of the revolution may be said to be an embodiment of the Juche idea.

As to the Juche idea President Kim Il Sung said:

"The Juche idea is based on a philosophical theory that man is master of everything and decides everything. By scientifically enunciating the position and role of man in the world, the Juche idea provides one with the only correct outlook on nature and society and with a powerful weapon to cognize and

transform the world. The Juche idea clarifies the law-governed process of social development and fires the working masses with inspiration for revolutionary struggle for an independent and creative life.

“The Juche idea is a revolutionary theory evolved with the working masses as the central factor, and embraces a revolutionary strategy and tactics based on their role. The Juche idea, an ideological and theoretical generalization of the revolution and the communist movement in our country, contains an abundance of revolutionary theories for all aspects of the transformation of nature and society, and gives correct answers to all problems arising in the course of the revolution and construction. The Juche idea has clarified the tasks of each revolutionary stage and the means for their fulfilment, and it has set forth strategic and tactical principles that must be adhered to throughout the whole period of the building of socialism and communism.” (*Ibid.*, p. 284.)

From this teaching of President Kim Il Sung we can see what a great revolutionary idea and theory the Juche idea is.

Kimilsungism is a revolutionary idea consisting of three factors—the Juche idea (the world outlook), the Juche theory and the Juche method—which form a single dialectically-integrated whole.

The Juche idea covers the whole sphere of man's consciousness such as man's class interests, demands, aspiration, fortitude and enthusiasm, which defines man's world outlook. It is a world outlook based on the philosophical principle that “man is the master of everything and the decisive factor in

everything.”

The Juche theory, as the Juche-oriented system of cognizing various phenomena and changes of nature and society where men live and the law of their development, is the revolutionary theory evolved with the working masses as the central factor and the revolutionary strategy and tactics based on their role.

The Juche method is the way and method to convert the Juche world outlook and theory into reality and the methodology enabling the working masses to assume the attitude of masters and maintain independent and creative stands in the revolutionary struggle and construction work. Only by acquiring the method of leadership, can a leader translate the world outlook and theory of his own and his people into reality.

Of these three factors the world outlook (the Juche idea) constitutes the main factor.

Kimilsungism combined and formulated these three factors in a perfect form.

Let me detail them.

3. THE BACKGROUND OF THE JUCHE WORLD OUTLOOK

President Kim Il Sung said:

“Independence is what keeps man alive. If he loses independence in society, he cannot be called

a man; he differs little from an animal.” (Kim Il Sung, *Selected Works*, Eng. ed., Vol. VI, pp. 257-58.)

An animal can subsist only when its environments are suitable for its existence. It is a being subordinating and adapting itself to its surroundings.

But man is a being essentially differing from an animal. He uses and transforms his surroundings (nature and society) to lead an independent and creative life. That is why man is called an independent social being, not a natural, biological being.

Independence is the most elementary and fundamental property that enables man to live and work, as befitting himself.

Independence is the most precious fruit reaped by man in the long course of human creation.

Man must have a correct, scientific world outlook if he is to fully display independence and fight in defence of it. Solidness of man's independence is decided by the scientific accuracy of his world outlook.

A world outlook gives man's unified view of the world. So, a synthetic view should be given to the two problems, one on what the world looks like and the other on how to realize the law of the development of the world.

For man to possess the scientific world outlook he should find out a scientific, correct theory with which he can elucidate the multifarious and complex phenomena of the world on the single principle. This theory is the very philosophical theory of a world outlook. Therefore, the scientific accuracy of a world

outlook depends on its scientific philosophical theory.

For instance, the materialistic world outlook of Marx and Engels boils down to this: Nature is a being independent from our consciousness and a changing and moving objective being; society too like nature moves and develops; society represents the whole union of men's relations and exists objectively outside man's consciousness; therefore, consciousness is not the Creator, but it is shaped by the objective beings outside it; human society born in a certain stage of the development of nature changes and develops.

This is based on materialism reflecting the development of natural science. And it is a world outlook and philosophical theory antagonistic to idealism that regards idea as the origin of nature. The Marxist-Leninist philosophical theory swept away the idealistic views, put man's consciousness on a scientific basis for the first time and somewhat realized the human aspirations to cognize the looks of the world and the law of its development in the light of science as they are without any distortion. It gave revolutionaries a powerful weapon.

Marxism-Leninism also theoretically proved that the transition of capitalism to socialism was inevitable as society had gradually developed from the primitive one according to its laws of development.

But it is the Juche idea that created a world outlook based on a more profound philosophical theory which grasped the essence of the world more firmly and elucidated what is the basic factor and what plays the decisive role in this material world.

4. PHILOSOPHICAL THEORY OF THE JUCHE IDEA

As I have already quoted above, President Kim Il Sung said:

“The Juche idea is based on a philosophical theory that man is master of everything and decides everything. By scientifically enunciating the position and role of man in the world, the Juche idea provides one with the only correct outlook on nature and society and with a powerful weapon to cognize and transform the world.” (*The Non-Alignment Movement Is a Mighty Anti-Imperialist Revolutionary Force of Our Times*, Eng. ed., p. 284.)

The philosophical theory that man is master of everything and decides everything defines the position and role of man in the world. When we view the real appearance of the world and the law of its development in the light of this philosophical theory to form a world outlook, we will understand the world moves and develops from a lower to a higher stage not due to the interaction and contradiction of various kinds of matter and their results but due to the independent and creative activities of men, masters of the world, which further promote all these interaction and contradiction.

Like this, the philosophical theory of the Juche idea is a materialistic and dialectic theory which

scientifically defines, above all, the real look of the world where men live and the basic characteristics of the law of its development.

All things in the world exist as a world interlinked and coordinated by both space and time changing and developing with history. Generally speaking, therefore, materialism recognizes that the world is made up of matter existing objectively and independently of man's consciousness, and dialectics is a philosophical method and scientifically confirmed truth that every being, i.e., the material world, changes and develops.

However, the Juche philosophy enunciated the fact that in the long course of evolution of nature, there emerged a living being like man to change the world made exclusively of nature into the world embracing both nature and human society and that in world history which had developed spontaneously man, a material being acting with purposefulness, came to play the role of its master through his action based on his needs. Herein lies the fundamental difference of the Juche philosophy from the previous one.

It is the real appearance of the world and the law governing its change and development since the origination of mankind that man holds the position of master in the material world and his creative role transforms the material world to make it serve him and changes and develops it into a world centering on man. The theory that man is master of everything and decides everything becomes the most scientific philosophical theory just because it has

grasped the basic characteristics of the real world where men live.

The philosophical theory that man is master of everything means that man dominates nature and society and has a capacity and is in a position to transform them according to his will and demand.

The philosophical theory that man decides everything means that man plays a decisive role in transforming nature and society.

It depends on what attitude and action man takes as master that he can become a decisive factor in the transformation of nature and society.

President Kim Il Sung said:

"Man's activity is always determined by his thought. Because he has independent thought, he transforms the world purposefully at will, instead of blindly adapting himself to his environment. Man is the most advanced and powerful of all beings in the world. It is man that transforms nature and society; it is also man that develops science and technology. Therefore, man is the master of the world and is the factor that decides everything."
(*Answers to the Questions Raised by Foreign Journalists*, Eng. ed., Vol. 2, pp. 163-64.)

"...one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. VI, p. 253.)

Man's action is performed through all systems and parts of his organism. It is the brain to exercise the unified control over them. Man's demand for an independent and creative life can bring an inde-

pendent and creative factor into purposeful action only when man cognizes it with his brain. It is necessary to clarify the fundamental characteristics of consciousness which brings forth such action. The ideological consciousness of man is a decisive factor affecting his action because it determines his creative ability to make a rational use of his material strength and objective condition in transforming the world purposefully as well as in meeting his demand for independence.

Man's ideological consciousness holds an important place in transforming nature and society and developing science and technology.

The philosophical theory of Juche is one that defines the property of the world, attaching the centrality to man, the most advanced being. That is why it constitutes the fundamental theory which characterizes the real appearance, change and development of the world where men live as well as the destiny of man and its change and development.

Man lives in the world and his destiny is decided by his relations with the world. Only when man becomes the master of the world who does not adapt himself to the world but transforms and dominates it according to his needs, is it possible for him to live like man. That man assumes his position as the master of the world means, so to speak, that he also holds his position as the master of his destiny. When man is conscious of his position as the master of the world, as the master of his own destiny, he can oppose every form of subjugation and slavish submission, approach everything

independently, and act as befits the master. If the working masses are to launch a revolutionary struggle to defend their class and national independence against exploitation and oppression, they must have before anything else the correct viewpoint that man is in the position of the master of the world and of his own destiny.

When man's every action is directed exclusively towards hewing out his destiny, the Juche philosophical theory which enunciates the destiny of man and the basic characteristics of its change and development becomes a fundamental theory serving as a guide for all his action.

The Juche philosophical theory gives a correct viewpoint on the world as well as on the destiny of man, and inspires and encourages the popular masses to an active revolutionary struggle by providing them with confidence in the validity of the revolutionary cause for carving out their destiny and faith in the victory of the revolution. Herein lies the reason why the Juche philosophical theory constitutes the most revolutionary philosophical theory.

5. THE REVOLUTIONARY THEORY OF THE JUCHE IDEA

President Kim Il Sung said:

"The Juche idea is a revolutionary theory evolved with the working masses as the central factor, and

embraces a revolutionary strategy and tactics based on their role.” (*The Non-Alignment Movement Is a Mighty Anti-Imperialist Revolutionary Force of Our Times*, Eng. ed., p. 284.)

President Kim Il Sung’s revolutionary theory observes all problems concerning the revolution and construction with the masses of the working people as the central factor and establishes a strategy and tactics based on their role. In this sense it is fundamentally distinguished from the previous revolutionary theories.

His revolutionary theory is also a thoroughgoing embodiment of the mass line.

Referring to the essence of the revolution, the President explained the revolution as a struggle to defend the independence of the popular masses.

President Kim Il Sung said:

“In a word, all the revolutionary struggles aim to attain freedom from either class or national subjugation; they are struggles of the people in defence of their independence. Our struggle for the building of socialism and communism, too, is, in the long run, to enable the people to extricate themselves from many forms of subjugation and lead independent and creative lives as masters of nature and society.”
(Kim Il Sung, *Selected Works*, Eng. ed., Vol. VI, p. 258.)

This teaches us that the essence of the revolution consists in the fact that even under the circumstances in which the independence of the popular masses is oppressed, obliterated, trampled and impaired, a struggle must be waged to oppose it and regain and

defend independence.

This is a revolutionary theory which regards all struggles as efforts for liberation from every form of exploitation and oppression and from every practice of impairing independence—a struggle for the class liberation of the workers, peasants and other masses of working people, small and middle entrepreneurs groaning under exploitation and plunder in capitalist and imperialist countries like Japan, a national-liberation struggle in colonial countries, and the task for the building of socialism and communism to lead a more independent and creative life in socialist countries like Korea.

The above is the Juche-based revolutionary theory giving correct answers to all problems arising in the revolution and construction.

6. THE JUCHE-BASED METHOD—THE METHOD OF LEADERSHIP

Even the best outlook on the world and the correctest theory are utterly meaningless without establishing a methodology for materializing and applying them.

In regard to the important problem of methodology the masses of the people should adhere to in the revolution and construction President Kim Il Sung said:

“The Juche idea clearly shows the fundamental

stand and methods that have to be maintained by the working masses in the revolution and construction. It demands that the working masses assume the attitude of masters and maintain independent and creative stands in the revolutionary struggle and construction work." (*The Non-Alignment Movement Is a Mighty Anti-Imperialist Revolutionary Force of Our Times*, Eng. ed., p. 285.)

President Kim Il Sung initiated a methodology that all the masses of the working people should maintain independent and creative stands.

The independent stand mentioned here is a revolutionary stand that all the people must fulfil all their revolutionary tasks by their own efforts displaying the revolutionary spirit of self-reliance without relying on others according to their own faith.

The creative stand is that one must explore all reserves and potentialities by enlisting one's wisdom and strength fully, and find out the correctest way for winning the victory of the revolution under an available condition.

Now let me consider the essence of President Kim Il Sung's leadership and guidance.

All the people can achieve victory in the revolution and construction only by holding fast to their independent and creative stands. However, it does not mean that they can maintain the independent and creative stands of themselves even under the condition where they are left to themselves without any guidance. In order to get them to do so an energetic and persistent guidance and leadership

is required on the part of a Party or a revolutionary organization. Therefore, leadership, in essence, signifies the whole activity of leading all the masses of the people to have the independent and creative stands. This work can never be accomplished simply by orders, directives or decisions. Leading people to have the independent and creative stands should become a job to work on men thoroughly, give them a revolutionary outlook on the world and let them have the consciousness of their being the masters of the revolution and construction.

President Kim Il Sung also shed light on the fundamental principle of leadership. It is given in various forms—individual talks, meeting, publications, etc. The fundamental principle to be adhered to in any of these forms is a mass line. The mass line is based on the philosophical theory that man is the master of everything and decides everything; and it is a line of defending the interests of the masses, relying on their strength, mobilizing their might to the maximum and carrying out the revolutionary task by making it a job of the masses themselves.

Next, the correct guidance of a leader is an important guarantee for the victory of the revolutionary struggle and construction work, and only when the people are under the correct guidance of a leader can they achieve brilliant successes in the revolution and construction and go straightforwards along the one road of victory.

The role of a leader is of particularly great importance in the promotion of revolution and con-

struction. By the leader mentioned here it is meant for an organizational personifier of the will of the popular masses including the working class and a leader with distinguished intelligence, abundant art of leadership and lofty popular character and virtue. Accordingly, it is required to establish a leading system in which the entire people are equipped with the leader's ideas, united around him and act as one man upon the leader's instructions. What is important in guidance is a principle of giving priority to political work in all work, and a principle of letting the functionaries always go down to the lower units to help in the work of their subordinates, correctly grasp the main link in the chain of work at all times and concentrate efforts on it, and always work boldly and positively.

It is the revolutionary tone of work the functionaries should have that they put the leader's ideas into effect in a thoroughgoing way, and this aims to complete the revolutionary cause of the leader to the end. The functionaries must take the attitude of masters towards the revolution, surmount difficulties with fortitude, set examples by practice, sharing life and death, sweets and bitters with the masses, put the interests of the comrades and the organization above private ones, and possess modesty, simplicity and profound humanity.

The personality of President Kim Il Sung and his method of guidance and style of work afford a typical example of the Juche-based method of leadership.

CONCLUSION

I have hitherto introduced what I know about the Juche idea.

In fact, in order to discuss the Juche idea, I think, I should have touched on many problems such as the significance of the Juche idea at the present time and the method of study of the Juche idea by teachers in Japan, the problem of establishing Juche in the present capitalist system and political situation of Japan, the theoretical and practical tasks of the Japanese revolution suggested by the Juche idea, the movement for supporting the independent, peaceful reunification of Korea, the movement for changing Japan's policy towards Korea, and the problem of how to launch our struggle today and tomorrow in relation to the teachings as to the Juche idea given by President Kim Il Sung who said that the revolution could be neither exported nor imported and the views that "the struggle against imperialism in one's own country signifies genuine international solidarity."

(The author is member of the Central Executive Committee of the Japan Teachers' Union and President of the Kawasaki Society for the Study of Korean Affairs.)

2. Mangyongdae—Birthplace of President Kim Il Sung

OHIO SUNAO

Mangyongdae is the place inspected first by everyone who visits the Democratic People's Republic of Korea. Our delegation too called at Mangyongdae, guided by the Chairman of the Korean Society for Cultural Relations with Foreign Countries the day after our arrival in Pyongyang. Mangyongdae is the place where the sun of the Korean people rose, where respected and beloved President Kim Il Sung was born. "Birthplace—Mangyongdae" in the first part of *KIM IL SUNG: Biography (I)* reads in part:

"The rise of the meandering Taedong-gang River is in the deep ravines of the steep Rangrim Ranges, whence it moves slowly to the West Sea. On the northern bank, 12 kilometres downstream from Pyongyang, lies Mangyongdae, famed for its beautiful scenery from olden times, commanding an exquisite, unbroken view.

"A peak overgrown with old pines which cast their shadows on the blue waters of the river, carries a chaste pavilion with its curved roof spread like the wings of a crane, and here one can enjoy



Members of the delegations of the Japan Teachers' Society for the Study of the Juche Idea visit historic Mangyongdae where the great leader Comrade Kim Il Sung was born and spent his childhood, neurishing a high ambition for revolution (above, the first delegation; below, the second)



the panoramic view of the neat village set in a park of green.

"Beyond, the tiny steamers can be seen sailing to and from the West Sea, and the Turu and Kono islands stand up, clad in deep green. Extending to the south is the spacious Chunghwa Plain, and to the north, picturesque mountains rise and fall, wrapped in gauzy mist.

"Our forefathers named this peak Mangyongbong (All-Seeing Peak) because of the bird's-eye view it gave of the exquisite landscape. They built the Mangyong Pavilion on top of the hill to enjoy the scenery, and named their village Mangyongdae (All-Seeing Heights).

"Indeed, Mangyongdae is known for its scenic beauty from olden times along with the eight best scenic spots around Pyongyang, and it is said that the village attracted many travellers all the year round. It is located at Mangyongdae-ri, Mangyongdae District, Pyongyang City, formerly known as Nam-ri, Kopyong-myon, Taedong County, South Pyongan Province.

"This is the birthplace of General Kim Il Sung, the respected and beloved leader of the Korean people, and the historic place where he spent his boyhood.

"General Kim Il Sung was born into a poor family at Mangyongdae on April 15, 1912 as the eldest son of Mr. Kim Hyong Jik, an anti-Japanese fighter and Mrs. Kang Ban Sok."

Today people visiting Korea cannot repress admiration for its revolution and construction based

on the Juche idea and its prosperity and development. This is unthinkable apart from great President Kim Il Sung who enjoys the reverence of the people as national hero and peerless patriot. This I could understand during our stay in Korea. In view of the fact that the first chapter of the modern revolutionary history of Korea contains the birth of President Kim Il Sung and the history of his revolutionary activities it is natural for us to regard the inspection of Mangyongdae as the starting point of our visit to Korea.

Drive some 12 kilometres on an expressway extending along the Taedong-gang River from Pyongyang and turn to the right at a bend, and you will reach Mangyongdae, a place clad in deep green and with clear water and a historic place of revolution which the Korean people built out of a desire to express their warm affection for the great leader. On the way we saw files of primary school boys and girls and higher middle school students visiting Mangyongdae, and on arriving we found it crowded with people from all walks of life who came to trace back to the time of birth of President Kim Il Sung who had been devoting his whole life to the revolution. When we alighted from the car, many people welcomed us, clapping their hands, and we were led to hear a guide. Today Mangyongdae is preserved as a sacred land of revolution. But in olden times it was a place of keeping the graves of forefathers of a big landlord in Pyongyang. During the life of the President's great-grandfather the family had moved to this place because of the hard living. We

heard his great-grandfather had acquired a cottage as grave keeper for the landlord and eked out a meagre living as a tenant farmer.

The President's native house is a humble low-roofed, straw-thatched one. It went through a long spell of wind and snow and is now preserved in its original state. Inside the twig gate stands a living house comprising a kitchen and three rooms to the right and a barn keeping farm implements and a cow to the left. Even now all the farm implements which were used from the time of the grandparents are preserved in the barn. Besides, there is a straw-thatched loft in a corner of the yard. The three buildings are all shabby and the furniture are relics of the hard, unrewarded labour and wretched life in times of trial. The small kitchen keeps some vessels and kitchen utensils in good order. Photographs of the President's family are hung on the wall of a living room where chests of drawers, a tobacco box and a pipe are on display. The next room has portraits of the President in his primary school days and his parents on the wall and keeps an old-fashioned chest of drawers and an ordinary low desk with an inkstone placed on it. In the third room there are portraits of his uncle, younger brother and cousin and the bookshelf of his father Mr. Kim Hyong Jik. On display in the barn are spade, sickle, fodder-cutter, loom, spinning wheel, *chige* ("A" frame for carrying loads), noodle-ricer, etc. There is a misshapen water jar. The great grandmother seemed to have used it because she could not afford to purchase a sound one owing to the

hard living. These are all that belonged to this house throughout three generations. After liberation, too, the grandparents of the President lived here, engaged in farming.

This poor and small straw-thatched house tells the most eloquent story of those difficult years of the President's childhood. Deep in his heart lay the misery of the people groaning in the depths of poverty. That is why he set out on the road of the revolutionary struggle and fought devotedly for the liberation of the Korean people. Now Koreans and people from many parts of the world visit Mangyongdae and carefully inspect this native house of the President, overcome with a thousand emotions. This is more than natural. This thatch-roofed house (now in Korea there is no straw-thatched house but this one and all peasants live in tile-roofed houses.) is more valuable, sublime and beautiful than any luxuriant palace. It is the spiritual birthplace of the Korean people.

A tall ash tree stands beside the twig gate of the President's native home. In his childhood, it is said, he would climb it "to catch a rainbow". Behind the house stands an old poplar tree which seems to be bearing some story. According to the guide, the President's father planted three poplar trees there together with his two younger brothers, but only one of which has now grown tall.

Walking through a pine grove behind the house, we went up to the top of the Mangyong Hill, a low hill 44 metres above sea level. The spots where the President would play in his childhood and where

his father Mr. Kim Hyong Jik would take him to impart in his heart a great ambition for the Korean revolution, were all neatly adjusted and preserved.

On the top of the hill stands the splendid "Mangyong Pavilion". In olden times it was a place of spree for landlords. After liberation, however, it was turned into a place of learning and of recreation for the people. Now many people come here to study the revolutionary exploits and enjoy the beautiful scenery. The Mangyong Hill (All-Seeing Peak) was indeed worthy of its name. The Taedong-gang River was seen meandering below, and far beyond the West Sea came in sight. Stretching to the left was the abundant Chunghwa Plain, and the Kangson Steel Works was visible. Through the branches of trees we could take a bird's-eye view of the magnificent Mangyongdae Revolution School which looked like symbolizing the bright future of Korea. When we had a rest I said: "Because the President grew up in such an environment of nature he could nurture his will to devote himself to the Korean revolution." At the moment a functionary of the Korean Society for Cultural Relations with Foreign Countries aired his views on my words by saying: "You're right in a way, but the more important thing is the then socio-political situation of Korea. In other words, in the situation where the Korean people had been deprived of their fatherland and the wails of the nation were heard everywhere, ("Governor-General of Korea" Terauchi Masatake went so far as to declare that "the

Koreans shall submit to Japanese law, or face death.”—quoted by the writer.) the young President grew up to be a revolutionary patriot, maturing his correct revolutionary ideas, and authored the Juche idea. This, we must say, has brought us the President of today and Korea of today.” This instructive word is still vivid in my memory.

In his early years the President, along with his father Mr. Kim Hyong Jik, would climb up the Mangyong Hill where he, enjoying the beautiful scenery, learned his father’s idea of independence movement that the Korean people had to take back their lost beautiful land from the Japanese imperialists by themselves, heard the story about the Japanese imperialists, heard the story about the battle for sinking the US pirate ship *General Sherman* in 1866 in the van of which his great-grandfather Mr. Kim Ung U had fought, and kept deep in his young mind the idea of *Chiwon* (Aim High!) of Mr. Kim Hyong Jik who had devoted his whole life to the restoration of the fatherland, and the idea of his patriotic family that the revolution had to be continued through generations.

At the foot of the Mangyong Hill stands across a road the Mangyongdae Museum of Revolutionary History. Unlike the straw-thatched house, it is a magnificent one-storey building erected with reinforced concrete and marble. The big plaster statues of Mr. Kim Hyong Jik and President Kim Il Sung stand in the first room in the centre of the building. We were told that this museum had been set up in celebration of the 58th birthday

of President Kim Il Sung. One statue portrays the figure of the young President full of intelligence, and the other the dignified figure of a young man placing his arm on the President's shoulders. This is the President's father Mr. Kim Hyong Jik. The museum comprises six rooms which keep photos and materials showing the history of struggle of the President's family. They are records of the courageous struggles against foreign aggressors and for the restoration of the fatherland waged by the great-grandfather, grandfather, grandmother, father Mr. Kim Hyong Jik and mother Mrs. Kang Ban Sok, and of the President's anti-Japanese revolutionary activities; Each exhibit seems to praise the "brilliant revolutionary family" which trod the long, thorny path of revolution through generations solely for the restoration of the country, braving all suppression in times of trial and won a victory of liberation. They call up visitors' emotions and excitement.

On the way back from Mangyongdae our car came to a fork in the road. By the "crossing" stands a big monument. It tells a story woven through this famous "crossing": The President left Mangyongdae, his native place, at the age of 13 to set out on the road of revolution and lost his parents in an alien land. In 1945 he achieved the country's liberation and returned home in triumph after an absence of twenty years. One day, some time after setting about national construction, he started out for the Kangson Steel Works to give on-the-spot guidance. When the car came to that crossing he

did not drop himself in at his dear native home within calling distance, but sent instead his adjutant to his old grandparents, to meet the workers first in Kangson.

Mangyongdae vividly shows its history strewn with tribulation and glory to us foreign visitors as well as the Korean people.

(The author is head of Toshima Branch of the Tokyo Metropolitan Teachers' Union of Japan and member of the Liaison Council of the Society for the Study of the Juche Idea of Japan.)

3. Korean Revolution Museum

MATSUO TSUKASA

A magnificent building stands on a hillock where one can enjoy the panoramic view of the whole city of Pyongyang and the Taedong-gang River. This is Korean Revolution Museum. Allow me to tell the impression I got from my inspection of the museum.

We inspected it from 4:30 to 8:30 p.m., Tuesday, on August 2.

In front of the museum stands a 20-metre high statue to President Kim Il Sung. It is flanked with two monuments: one bears a group of anti-Japanese revolutionary fighters and the other a group of working people rising up in the revolution and construction after liberation. Beyond the monuments carrying such animated and imposing groups is seen the Chollima Statue towering high into the blue sky.

The building of the museum is really magnificent and its pillars and floors are all covered with marble. The wide outside frontal wall of the building is decorated with a mosaic of Mt. Paekdu-san, a holy mountain of revolution. The trees in the front yard are said to have been transplanted from all parts of the country, ranging from the Military Demarcation Line in the south to Mt. Paekdu-san in the north.



Members of the delegation of the Japan Teachers' Society for the Study of the Juche Idea visit the Korean Revolution Museum.

According to the explanation of the guide, this revolutionary museum was presented to President Kim Il Sung by the entire people as an expression of their respect and loyalty to him on the occasion of his sixtieth birthday, April 15, 1972. It was built in about two years, and all citizens of Pyongyang participated in its construction. It is said that even cadres of a ministerial calibre of the Administration Council took part in it, availing themselves of lunch time or night.

The museum consists of 7 pavilions with some 100 rooms. We saw the first part dealing with the period of the anti-Japanese revolutionary struggle.

Allow me to enumerate some of its materials.

1. Map of major points, panorama and chronological table showing comprehensively the revolutionary activities of the great leader Comrade Kim Il Sung.
2. The beginning of US aggression. The sinking of SS *General Sherman* in 1866.
3. The Kapsin Political Incident in 1884.
4. The Kabo Peasant War of 1894-95. Japanese imperialism disembarks its troops at Inchon on the pretext of protecting its residents and lets them put down the peasants' uprising.
5. Japanese imperialism occupying Korea. "The Japanese annexation of Korea".
6. Japanese imperialism pillaging Korea.
7. The revolutionary activities of Mr. Kim Hyong Jik, outstanding leader of the anti-Japanese national-liberation movement.

The March First Popular Uprising of 1919. It is put down by the Japanese armed forces. With this as a turning point is gone the time when the bourgeois nationalists led the independence movement. President Kim Il Sung goes among the masses of the people to establish Juche.

8. The formation of the Down-with-Imperialism Union in 1926.
9. General Kim Il Sung organizing the Young Communist League of Korea in the summer of 1927.
10. The great leader Comrade Kim Il Sung convening the Chialun Meeting to define the character of the revolution as an anti-imperialist, anti-feudal, democratic revolution, thus establishing Juche in the revolution.
11. The founding of the Korean Revolutionary Army.
12. *The Flower Girl*, one of President Kim Il Sung's early literary works.
13. The outbreak of the "Manchurian Incident" on September 18, 1931.
14. The founding of the Anti-Japanese People's Guerrilla Army on April 25, 1932.
15. The house where the President's mother Mrs. Kang Ban Sok passed away.
15. President Kim Il Sung setting up guerrilla bases in areas along the Tuman-gang River.
17. The establishment of the People's Revolutionary Government and the enforcement of the agrarian reform. The red scarf of the

Juvenile Corps members begins to be used from this time.

18. The anti-Japanese guerrillas, under the personal command of General Kim Il Sung, crossing the Tuman-gang River for the first time on March 11, 1933, to advance into the homeland. This is pursuant to the measure to extend and develop the armed struggle into the homeland. And many guerrilla bases are set up at home.
19. The anti-Japanese guerrillas making weapons by themselves to fight the enemy. "Yongil Bomb".
20. General Kim Il Sung among the people. Stories about General Kim Il Sung who personally splits firewood together with the people, and sends a horse to a poor Korean in northern Manchuria.
21. An anti-imperialist joint front.
22. Dissolution of guerrilla bases for further advance and the extension of the armed struggle to broader areas.
23. Conclusion of an anti-communist agreement between Japan, Germany and Italy. Plunder of Korean peasants by Japanese imperialism. The surge of the Korean people's anti-Japanese sentiments.
24. The great leader Comrade Kim Il Sung convening the Nanhutou Meeting and setting forth a new strategic line.
25. After the Nanhutou Meeting the anti-Japanese guerrillas advance into the border area

via Fusung.

26. The formation of the Association for the Restoration of the Fatherland on May 5, 1936. Issue of its Ten-Point Programme and Rules. Erection of Mt. Paekdu-san bases. The extension and strengthening of the Association for the Restoration of the Fatherland. The revolutionary activities of indomitable communist revolutionary fighter Comrade Kim Jong Suk.
27. As fish cannot live out of water, so the guerrillas cannot live apart from the people.
28. Victory of the Pochonbo Battle in 1937.
29. The outbreak of the Sino-Japanese War in 1937.
30. "Arduous March" of the Korean People's Revolutionary Army. It advances into the Musan area in 1939.
31. President Kim Il Sung calling the Hsiao-haerhpaling Meeting in August 1940 and presenting the policy of positively greeting the great event of national liberation at the meeting. A change of the KPRA's activities into small-unit operations.
32. President Kim Il Sung's triumphant return to the fatherland after its liberation in 1945.

Based on these materials, historical relics like weapons, photos, pictures, newspapers of the time, secret documents of Japanese imperialism, etc. are displayed systematically in detail. So the visitors can get a good understanding of the whole aspect

of the anti-Japanese revolutionary struggle.

Our inspection took more than three hours, but we hardly were aware of it as we looked round many exhibits carefully. These exhibits were collected and adjusted by participants in the anti-Japanese struggle and historians through repeated on-the-spot survey. So they are falseless, vivid records and leave deep impressions on the visitors.

Seeing with my own eyes a lot of materials left by Japanese police and newspapers of the time at the museum, I felt indignation at the aggressive acts of Japan. Now many of the Japanese are apt to forget the past war utterly and some even to eulogize and justify an aggressive war. Therefore, my visit to the museum offered a chance for me to put up the banner of struggle for peace against war.

Many children who are ignorant of war have grown up in the past thirty years and more after the war, and there is a tendency to forgetting the bitter history of war. And the educational organs fail to treat of the history of aggression on Korea correctly. But I could clearly see this museum making a great contribution to teaching the rising generation the history of Korea which had once been subjected to harsh exploitation and oppression under the colonial rule of Japanese imperialism and to carrying forward the revolutionary traditions.

(The author is Chairman of the Himeji City Teachers' Union of Japan and President of the Himeji Society for the Study of Korean Affairs.)

II. SOCIALIST EDUCATION

4. On the “Theses on Socialist Education”

SATOGAMI RYUHEI

FOREWORD

President Kim Il Sung presented the “Theses on Socialist Education” at the 14th Plenary Meeting of the 5th Central Committee of the Workers’ Party of Korea on September 5, 1977.

The Plenary Meeting unanimously adopted the Theses as a programmatic document for the socialist and communist educational work of the WPK. It also decided to observe September 5 as Education Day in commemoration of the presentation of the “Theses on Socialist Education”.

It can be said that the “Theses on Socialist Education” is a summation of the educational work conducted by the WPK and the DPRK under the leadership of President Kim Il Sung from the initial period of the revolution and construction and of the edu-

cational ideas formed on the basis of the Juche idea in this course and, at the same time, has offered brilliant prospects for the future of education and the country (e.g., the enforcement of compulsory higher education for the intellectualization of the whole of society). It not only demonstrates the greatness of the education and educational thought of the Republic, but suggests the future of human education.

The Theses is an original one as it has systematized socialist education on the basis of the Juche idea. It has clarified the substance of the socialist education which is solely guided by the Party's revolutionary idea. So, it is an epoch-making document unprecedented in any other country.

The Theses points out that in training men along communist lines the main stress should be put on the ideological remoulding and education of men and that, to this end, a socialist country should not fail to give priority to the educational work. This clearly shows the unfathomable depth and width of the educational idea underlying the Theses and the firm resolution of the state and its sense of responsibility for the younger generation who will be the driving force of the revolution and construction.

Moreover, in the Theses President Kim Il Sung's Juche idea and the educational work of the state at large (the basic principle, contents, methods and system of education and the guidance and assistance to the educational work, etc.) are well coordinated. In this we can find the law-governedness of socialist

education.

In the summer of 1977, at the invitation of the Korean Society for Cultural Relations with Foreign Countries, I as a member of the second delegation of the Japan Teachers' Society for the Study of the Juche Idea, paid a visit to Korea and inspected schools of various levels, such as nursery, primary school, senior middle school and university, and educational establishments including the Students and Children's Palace, the Juvenile Corps camp, People's Economy Institute. Though my inspection was short and limited, I could keenly realize the epochal nature of the Republic's socialist education summarized in the Theses, the validity of the ideological revolution and the appropriateness of the educational method, the richness and excellency of the educational contents based on socialist child psychology and the exertion of all Party and state power to the educational work.

1. COMPOSITION AND SYSTEM OF THE "THESES ON SOCIALIST EDUCATION"

Now let me touch on the composition and system of the Theses. In this, I will attach importance to "1. The Fundamental Principle of Socialist Pedagogy", because what is dealt with in "2. The Content of Socialist Education", "3. Methods of Socialist Education", "4. The Socialist Educational

System in Our Country", and "5. The Duty and Role of Educational Institutions, Guidance and Assistance to Education" is, I think, already mentioned in the "Fundamental Principle of Socialist Pedagogy", in the forms of fundamentals and principles and considerable part of the contents (though highly important and very suggestive) are derived from Chapter 1.

Before entering into the "Fundamental Principle of Socialist Pedagogy", I will touch on the two points referred to in the introductory part which seem to be the soul of the Theses.

Firstly, it points out that the building of socialism and communism makes it imperative to continue the revolution and, at the same time, to push ahead with the struggle for taking the ideological and material fortresses of communism, and that, of the two fortresses, the seizure of the ideological fortress acquires greater importance. It explains that only when men are reeducated in communism can the fundamental question of the building of communism be solved. Here the importance of ideological remoulding is stressed before anything else.

Secondly, it points out that in order to take the ideological fortress of communism, educational work should be managed properly, and defines that education is an important work decisive of the issue of the revolution and the future of the nation.

Such idea and way of thinking on the educational work were formed and put into practice in the course of the anti-Japanese revolutionary struggle and carried over to the present time. Nevertheless,

the idea touches the hearts of the readers. The "Fundamental Principle" is systematized as follows:

First of all, the aim of socialist education is defined.

President Kim Il Sung has taught:

"The aim of socialist education is to rear men into communist revolutionary cadres who are independent and creative." (*Theses on Socialist Education*, Eng. ed., pp. 3-4.)

Secondly, pointing out that for socialist education to fulfil its aim and mission, the fundamental principle of socialist pedagogy should be thoroughly applied to educational work, the Theses clarifies this principle.

President Kim Il Sung has taught:

"The fundamental principle of socialist pedagogy consists in revolutionizing, working-classing and communizing men. In other words, it is to equip men with the revolutionary ideas of communism and, on this basis, to ensure that they acquire profound scientific knowledge and build up strong bodies." (*Ibid.*, p. 4.)

The Theses further points out that man is a social being that thinks, that thinking determines the value and quality of a person and regulates all his activity, and that the remoulding of men is, in essence, the remoulding of thinking. Proceeding from this, it propounds firstly that in socialist education the main emphasis should be laid on ideological education, (This idea underlies "1) Politico-ideological Education" in "2. The Content of Socialist Education."), secondly that men should possess a deep

knowledge of nature and society in addition to communist idea based on the ideological revolution and education, (This idea was explained in detail in the "2) Scientific and Technical Education" of Chapter 2.), and thirdly that the thinking, knowledge and physical strength of a man are closely interrelated, and that in socialist education both the intellectual and physical culture should be conducted as an integrated process while priority is given to the ideological training.

Lastly, the Theses points out the following four principles to be adhered to in order to carry on the work of socialist education satisfactorily:

The first is the principle of embodying the Party spirit and working-class spirit in education. What is most important here is to establish the Party's monolithic ideological system. Socialist education must be guided solely by the Party's revolutionary ideas and conducted in conformity with them.

President Kim Il Sung has taught:

"The guiding idea of our socialist education is communism, the Juche idea. Communism, the Juche idea, is the ideological, theoretical and methodological basis of socialist education." (*Ibid.*, p. 8.)

This teaching, I think, clearly indicates that socialist education is Juche-oriented education.

Then, the Theses states that the whole educational work must be organized and conducted in accordance with Party line and policy and class work should be based on the Party's policy.

Here the Party's guidance to socialist education is stressed. It is also stressed that education in

loyalty to the Party should be the keynote in the whole process of educational work. Lastly, the Theses explains that in order to adhere to the principle of promoting Party and working-class spirits in education, it is necessary to give it a sharp working-class edge, and that in order to defend the interests of the working class and fully meet their demands in socialist education, a struggle must be waged against all the non-working-class elements. In other words, it points to the necessity of class struggle in education.

The second is the principle of establishing Juche in education.

Proceeding from the fact that the revolution and construction are carried out by the people of each country and that masters of the revolution and construction are also the people of each country, President Kim Il Sung said:

"...socialist education must become Juche-oriented education that makes teaching and training conform with the realities of one's country and the interests of one's people and trains people as masters of the revolution in one's country." (Ibid., pp. 10-11.)

What is important in adhering to the second principle is to creatively solve all problems in educational work from an independent position. To this end, flunkeyism towards great powers and dogmatism must be rejected.

The third is the principle of combining education with revolutionary practice. This principle stresses that socialist education first of all must be integrated with the revolutionary practice of the working

class for socialism and communism. It is because training people to be revolutionary cadres of a communist type equipped with effective, working knowledge and practical ability is an indispensable requisite to socialist education. Here "theory of practice" is developed to the effect that practice is the starting point of cognition, the criterion of truth and the motive power for the development of theory. Moreover, it is required that educational work should go with pulsating realities and that all aspects of education including its contents and methods should be further improved and perfected in keeping with the developing realities. The problem of combining education with revolutionary practice is treated in detail in "2) Combining Theoretical Education with Practical Training, and Education with Productive Labour" of "3. Methods of Socialist Education".

The fourth and last is the principle that the socialist state should take responsibility for educational work.

Socialist education is a weapon of the socialist state for ideological and cultural training. Accordingly, the socialist state should give definite priority to educational work over all other work. In addition, the socialist state should consistently educate all the members of society. For this it is essential to establish a progressive educational system and rational educational programme. The fourth principle is fully explained in "5) Simultaneous Conduct of Preschool, School and Adult Education" of "3. Methods of Socialist Education" and in "4. The Socialist Educational System in Our Country".

In the last part of Chapter 1, President Kim Il Sung has taught:

"It is an honourable duty of the socialist state serving the people to afford necessary conditions for education." (*Ibid.*, p. 15.)

2. REVOLUTION, CONSTRUCTION AND EDUCATION IN KOREA

Let us turn our eyes to history and consider the correlation between the revolution, construction and education in Korea which is codified in the "Theses on Socialist Education."

All the great revolutionary leaders of the 20th century are, without exception, great educators, educational thinkers. It is because the revolution is a great work done by men, and, to carry it out it is most essential to remould men along revolutionary lines. It is also because in order to carry on socialist construction it is most important to promote education, the work of bringing up the younger generation to be revolutionaries. Another reason is that the educational thought of a revolutionary leader is born of practice and intended for practice, that, moreover, education is a matter ranging over the future of a state and nation, and, therefore, that the revolutionary leader himself should take it as a state affair and keep consistent touch with the actual situation of education concerning the whole

nation.

In this regard, President Kim Il Sung's Juche idea originated and established in the course of the revolution and construction in Korea typically testifies to it, as is proved by his on-the-spot guidance. You could hardly find such a nation as the Republic where the leader's idea and style of work are integrated with the educational reality of the country.

Today both the building of an independent national economy and the training of one's native cadres are taken as an index to the establishment of Juche in the third world countries.

The training of one's own cadres is an important question of education. If this question is brought to successful solution, we may say that independence in politics, self-sustenance in the economy and self-reliance in national defence are guaranteed.

As mentioned above, in the Republic the revolutionary leader, his educational idea and practice have been brought into integration to propel the revolution and construction, and today it is further developed.

Now, let us divide the period ranging from Korea's anti-Japanese revolutionary struggle up to date into four phases and see how the Juche idea has been materialized in the sphere of education, with stress laid on the educational idea.

(1) THE PERIOD OF ANTI-JAPANESE REVOLUTIONARY STRUGGLE

The revolutionary tasks in this period in which the Juche idea was founded were, needless to say, to put an end to the domination of brigandish Japanese imperialism and establish a genuine government of the Korean people through the formation of an anti-Japanese united front (See the "Ten-Point Programme of the Association for the Restoration of the Fatherland"). In this period men and weapons were regarded as two essential factors in the armed force. Of these two, men were regarded as the primary. This tells us that the essence of the Juche idea was clarified already at that time.

In those days the anti-Japanese guerrillas were the educators who organized the popular masses for the national-liberation struggle. During the anti-Japanese revolutionary struggle, the training of children into excellent revolutionary fighters and reliable builders of the country was an important revolutionary work. Here the remoulding of men and the change of an outlook on children, a view of education, were colligated.

(2) THE PERIOD OF NATIONAL LIBERATION, KOREAN WAR AND SOCIALIST TRANSFORMATION

This period covers the anti-imperialist, anti-feudal, democratic revolution and the building of socialist

society from the people's democratic society. One of the two major tasks facing education was to get rid of the colonial ideological remnants and to fight flunkeyism towards great powers, and the other to build schools and abolish illiteracy.

Though Korea was liberated, colonial ideologies and flunkeyism implanted in the minds of the Korean people during Japanese imperialist rule remained deep-rooted as ever. For the revolution and construction, it was a burning question to root them out. There is no doubt that neither political independence nor economic self-sustenance can be attained so long as flunkeyism prevails. This fact accentuates the importance of the remoulding of men's ideological consciousness in the revolution.

Why was the question of establishing Juche in the Korean revolution emphasized so much? It is because the Korean people were deprived of their national independence under Japanese imperialist rule and infected with colonial ideological consciousness and flunkeyism, and, therefore, the necessity of overcoming them was so keenly felt.

As for the task of abolishing illiteracy, under the condition that the people had lost their own letters due to the Japanese imperialism's policy of obliterating the national education and culture, it was most important to regain the lost letters and culture, that is, to establish Juche. However, elimination of illiteracy is not a mere work of learning letters, but a work to get the people to realize their social position and the aim of life and become masters of the revolution and construction.

In his speech "On Eliminating Dogmatism and Formalism and Establishing Juche in Ideological Work" made in December 1955, President Kim Il Sung declared an ideological struggle for establishing Juche, remarking that the Party's propaganda work suffered in many respects from dogmatism and formalism. He taught that the most serious defect in ideological work was the lack of Juche. Stressing that the education of the masses of the people, the chief object of ideological work in the Korean revolution, in socialist ideology should be the main content of the work of propaganda and agitation, he stated that it was most important to get the workers and peasants to realize that they are masters of the country. He also stressed that they should understand that the objective of learning was to carry out the Korean revolution, and, therefore, that they should learn the revolutionary history of their own country. From this period on, Juche was further established in education in the Republic.

(3) SEVEN-YEAR PLAN PERIOD IN WHICH SOCIALIST INDUSTRIALIZATION WAS CARRIED OUT

Communist education was promoted in this period. Following the socialist transformation, a task was put forward to push forward the three revolutions—ideological, technical and cultural. And education in this period put up two great tasks: one was to

get the popular masses to acquire science and technology and to develop them and the other was to intensify class education.

Elevation of the cultural and technical standards of the people was a requirement relevant to a new stage of socialism. It was a mass movement of the people to catch up with the social system and to outstrip it. It was also a form of establishing Juche among the workers and peasants. It was a task aimed at the intellectualization of workers, peasants and all the other members of society.

In the next place, stress was put anew on class education, a task which was far more complicated and difficult than the remoulding of the ideology and consciousness of the people of the old generation. In other words, it was the question of continuing class struggle in education. This question arose from the situation that the younger generation who knew nothing about the harsh colonial rule or even the Korean war grew up to stand in the forefront of socialist construction. And it was imperative to lay greater stress on class education and communist education of younger generation.

(4) THE PERIOD OF SIX-YEAR PLAN AIMED AT REINFORCING MATERIAL FOUNDATION OF SOCIALISM AND SUBSTANTIALLY IMPROVING PEOPLE'S LIFE

The Fifth Congress of the Workers' Party of Korea set the task of revolutionizing and working-classizing the entire people and decided to promote

the ideological revolution and build a new, socialist culture.

In the field of education, this found its concrete expression in President Kim Il Sung's exposition of socialist pedagogy in 1971.

President Kim Il Sung has taught:

"The basic principle of socialist pedagogy is to revolutionize and working-classize the children and youth through communist education." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. VI, pp. 187-88.)

In other words, as the ideological revolution for remoulding people through communist education posed itself as a major task of the revolution in this period, greater importance was attached to the mission of education. It was made clear that the educational institutions were the direct performers of the state's cultural-educational function and that their mission was to train the younger generation to be men of communist type and national cadres. Thus, the universal compulsory 11-year education was enforced from September, 1972. On the other hand, emphasis was laid on the reeducation of the leading functionaries and the revolutionization of the teachers. President Kim Il Sung pointed to the need to rewrite pedagogy in order to improve educational work, and proposed to create socialist pedagogy founded on the basis of the Juche idea, which is aimed at remoulding men and verifying theory by practice. (See his speech, *On the Thorough Implementation of the Principles of Socialist Pedagogy in Education*, 1971.) The subsequent practical activity and theoretical development led to the completion

of the present Theses.

3. SIGNIFICANCE OF "THESES ON SOCIALIST EDUCATION"

(1) "THESES ON SOCIALIST EDUCATION" AND JUCHE IDEA

The "Theses on Socialist Education" is an embodiment of the Juche idea in the sphere of education. It is run through with the Juche idea. Let us consider this from three angles.

President Kim Il Sung said:

"In a nutshell, the idea of Juche means that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. VI, p. 253.)

From this, in order to establish Juche, it is necessary for the popular masses to assume the attitude of master toward the revolution and construction. To this end, independent and creative stands are required. The independent stand is a stand to discharge the responsibility of master in the revolution and construction, and the creative stand is a stand to solve all problems in conformity to the actual situation of one's country by giving

the fullest play to the revolutionary enthusiasm and creative activity of the popular masses.

These two stands are substantialized only through education and revolutionary practice. Education and revolutionary practice are closely integrated in the Republic. The Workers' Party of Korea and the Government of the Republic have striven to bring the popular masses to the realization that they are the direct executors of the task of the revolution and construction and also responsible for them. They will do so in the future, too. Such work has been done in the educational fields as well, and, according to the Theses, it will be carried on in the future, too.

The Theses points out that man is a social being that thinks and that thinking determines his value and quality and regulates all his activities. And it adds that the remoulding of men, in essence, is the remoulding of thinking. This is founded on the definition that man's ideological consciousness determines all his activities, which is the basis of the Juche idea, and it is also based on the idea that man is master of all things and decides everything. In other words, man is a social being that regards independence as its soul and life. It follows from this that the remoulding of ideological consciousness that regulates all the activities of man or the remoulding of thinking becomes not only the greatest aim of education but also the most important work in the continuous revolution for the building of socialism and communism.

Lastly, in the Theses President Kim Il Sung

said that the guiding idea of socialist education in the Republic is communism, the Juche idea. He went on to say:

“Communism, the Juche idea, is the ideological, theoretical and methodological basis of socialist education. Communism, the Juche idea, gives correct answers to all theoretical and practical problems arising in educational work and shows the direction in which socialist education should develop. Socialist education must be firmly guided by communism, the Juche idea, which must be applied thoroughly in all spheres of educational work.” (*Theses on Socialist Education*, Eng. ed., p. 8.)

**(2) “THESES ON SOCIALIST EDUCATION” VIEWED
IN THE LIGHT OF EDUCATIONAL THOUGHT
AND EDUCATIONAL REFORM**

Today, in the capitalist countries where education was devastated and civilization is on the decline, their rulers are boisterously talking as if capitalism and its civilization can be delivered by “an educational reform”. However, it is obvious that the ruined education cannot be saved by the reform of the educational system. It is at this juncture that the Theses is presented.

When compared with a variety of “plans for educational reform” or pedagogy worked out in other countries, the Theses has a decided advantage over other “plans for educational reform” and educational ideas. This advantage finds its expression,

first of all, in the view of man that the revolutionary thinking of the working class, profound knowledge, strong physical strength represent the communistic personality and disposition, and in the prospective compulsory higher education for intellectualization of the whole of society.

At present, in capitalist countries, there lacks the attitude of learning the "world in the true sense of the word", learning is commercialized, man (students) is degenerated into mere consumers, education is deprived of realities and learning, of creativeness. In contrast, the Theses formulates the principle of establishing Juche in education and stresses the need to bring education closer to reality. It also stresses all-people education for training all members of society to be communist-type men and the heuristic method of teaching for promoting the students' thinking activities from the standpoint of Juche, and the necessity of their further development. This is a matter that gives a profound impression.

Ideological remoulding by education has so far been carried out in the army or the liberated areas in the third world countries where national-liberation struggles are going on. In the revolution in the third world countries, socialist countries, even capitalist countries, the question of ideological remoulding will acquire greater importance as a revolutionary task in those countries where political independence did not entail social revolutions, or as a question for capturing the ideological fortress in the continuous revolution after the establishment of the so-

cialist system. Here, too, we can see the originality and superiority of the "Theses on Socialist Education".

Even in respect of giving all-round, uninterrupted education to all the members of society throughout their life in order to firmly establish a revolutionary outlook on the world, there is no country but the Republic that carries on such consistent and thoroughgoing education. We should say that this is really a magnificent work.

Education in collectivism is what we should also learn and put into practice. Devastation of education is ascribable to the education based on individualism and egoism. At present it has reached to such an extent that Juche must be restored by means of solidarity and sympathy of the collective.

Today the Republic is called a "land of learning", "land of education" not only by the progressive peoples of the world but also by leaders of capitalist countries. As is made clearer by the Theses, it is beyond doubt that the Theses indicating the road to the communist society will enjoy the greater support and confidence of the world's people wishing for Juche and that the study of the Theses will be spread and intensified. This will also be conducive to consolidating international solidarity in favour of the independent, peaceful reunification of Korea.

(The author is teacher of Momotani High School, Osaka Prefecture, Japan, and representative of the Japan-Korea Friendship Society in Ikuno, Osaka.)

5. Flowering Juche-based Education

—*THE EDUCATIONAL SYSTEM AND CONTENTS
OF THE REPUBLIC*—

YOKOBORI SHOICHI

FOREWORD

August 20, 1976. It rained all day long. At times it came down in sheets. Forcing our way through them, we paid a visit to the "September 15 Weekly Nursery" in Pyongyang. This nursery takes in children in the age group of one year and seven months to five years. Its seven buildings—two five-storied buildings, a two-storied hospital and others—stand in rows. This big nursery has an accommodating capacity of 1,000 children who are taken in Monday morning and out Saturday afternoon. Wonderful are its facilities—playrooms, physical exercise rooms, dancing rooms, snack rooms, heated-floor bedrooms, a mess hall big enough for all children to take a meal at once, bathrooms, a swimming pool, etc. The happy children are dressed in various colors reflect-

ing their individual characters. They have nothing to envy.

Children greeted us with cheers and while inspecting their rooms, I pressed the hands of some of them and lifted them up. My mind turned to the figures of the Japanese mothers who had been standing in a long queue before an inquiry office, in order to make their children enter a kindergarten.

On August 21 when I visited the Twice-Chollima Hasin Primary School, a pupil was summing up his life of summer vacation at the class and another pupil of a different class was giving his impressions on a literary book. Both pupils at teacher's desks finished their speeches with the words, "The happier our life is, the more we must remember the bygone days!"

On August 22, I inspected the Pyongyang Students and Children's Palace. It is a large building with a floor space of 50,000 square metres where there are 500 study rooms, big and small. It keeps more than 500 full-time instructors and invites over 1,000 teachers in charge of lectures. Pupils and students were making their extracurricular activities there. They were tirelessly improving their techniques and skill, experimenting on a model generator as big as a real one, analysing soil, practicing on an automobile or *kayagum*, a national musical instrument, doing embroidery, rehearsing callisthenics and national dance, practicing boxing, table tennis and others, all under the direction of instructors. There we heard an accordion concert entitled "We Are All Playing Well on Accordions Sent by the

Fatherly Marshal". At the palace theatre we saw the play and dance, "Honeybees Get the Better of a Bear", and the songs and dances, "Reunification Kite" and "Eternal Glory to Popyong Ferry". We were overcome by a comprehensively developed art education.

On August 25 we called at the People's Economy Institute and saw that cadre training there was combined with productive labour, that is, education in the Juche idea was organically coupled with training to acquire the methods of work through object lessons.

A nursery, a primary school, the Students and Children's Palace and other educational establishments we inspected in the Democratic People's Republic of Korea show that children, "the kings of the country", are being educated in the spirit of collectivism under the slogans, "One for all and all for one" and "Let's all be excellent students", and that they deny "an education attended with plucked students", "an education where students are weighed and discriminated" and "a genius education" advocated in Japan.

At the same time they show that the principal proposition of the Juche idea, "Man is the master of everything and decides everything", was comprehensively embodied in the sphere of education.

Now I should like to mention, though inadequately, how education has been developed in the Republic and what it is like.

1. AN OUTLINE OF HISTORIC COURSE OF THE JUCHE-BASED NATIONAL EDUCATION IN THE REPUBLIC

It can be said that there had been no "educational organization and system" in Korea under Japanese imperialist rule before liberation. Japanese imperialism deprived the Korean people of their language and opportunity for learning, and trampled upon their national right to self-determination.

In such adversities, however, young Comrade Kim Il Sung waging the anti-Japanese revolutionary struggle, set up schools in all guerrilla bases to educate the growing generation who would carry over the revolution.

Early in the latter half of the 1920's President Kim Il Sung said to this effect:

The Japanese imperialists are not only cruelly suppressing the Korean people politically, but mercilessly plundering them economically. They deny Koreans even elementary democratic liberties and rights, such as freedom of assembly, association, speech and the press. Their vicious pillage and exploitation have brought untold suffering to the Korean people. Therefore, the Korean people can never win their emancipation unless they overthrow Japanese imperialism. (*Short Biography of KIM IL SUNG*, Eng. ed., Vol. I, p. 25.)

While strengthening the anti-Japanese revolutionary struggle decisively, he organized and directed the politico-ideological education of youth and students, adapting it to their sentiments and peculiarities. The politico-ideological education assumed various forms and methods such as reading sessions, lectures, discussions, round-table talks on novel, poetry recitations, dramatics and the singing of revolutionary songs. Comrade Kim Il Sung also enlisted broad strata of children, youth and students in the "Saenal Juvenile Union" and the "Association of Korean Juveniles in Kirin", and other legal organizations. He developed those organizations into the Anti-Imperialist Youth League. While educating its members in the anti-Japanese ideology he brought them to class awakening and armed them with the ideology of Marxism-Leninism.

Here we can clearly see that the education in the Republic is rooted deep in the Juche idea.

At the threshold of the 1930's President Kim Il Sung established one school after another in the guerrilla base-liberated areas, which gave free education, and formed the Children's Corps to develop the work of training the reserves who were to carry on the revolution. Even amid the hard-fought anti-Japanese armed struggle the Ten-Point Programme of the "Association for the Restoration of the Fatherland", an anti-Japanese national united front organization founded in 1936, set forth the following task:

"...To abolish slave labour and slavish education; to oppose forced military service and military train-

ing of young people; to educate people in our national language, and to enforce free compulsory education."

Due to the Japanese imperialists' consistent policy of keeping the Korean people in ignorance the rate of school attendance of Korean children was no more than 58 per cent in pre-liberation Korea. But thanks to the traditions of the Juche-based revolutionary education built up by President Kim Il Sung, the education in the Republic after liberation made a leaping advance. Its vista was bright.

Right after Korea's liberation from the colonial yoke of Japanese imperialism on August 15, 1945, President Kim Il Sung regarded the restoration and development of education as an important cornerstone for the building of a state. Setting to build a people's democratic state, he gave priority to the production of pencils and other school things.

At the time of liberation there was not a college. The rate of children's school attendance being no more than 58 per cent, the primary task was to stamp out illiteracy and train native cadres. In 1944, pre-liberation year, the primary schools in the northern half of the Republic numbered 1,372 with some 870,000 pupils, and the junior middle schools 50 with over 17,000 students. There was neither senior middle school nor specialized technical school nor college. There were only six normal schools.

The Republic's education, however, developed by leaps and bounds after liberation under the leadership of President Kim Il Sung.

In November 1945, three months after liberation, the "programme of provisional measures for school education in north Korea" was announced, and in 1946, the next year, the Law on Agrarian Reform (March), Labour Law (June), Law on the Equality of the Sexes (July), Law on the Nationalization of Major Industries (August) were enforced to establish a people's democratic system. Also adopted were "Decision No. 11 of the Provisional People's Committee of North Korea", a decision on the improvement of school work in March that year, and in December "the Regulations on the System of School Education in North Korea and the Measures to Enforce Them". This shows that the educational system was adjusted and reinforced apace. In April 1947 a "Decision on the System of Adult Education in North Korea" was adopted and on September 1, the same year, when a new school year began, the system of popular education basically established in the Republic.

And all the illiterates who amounted to over 2.3 million came to read and write by 1949. That year the number of schools swelled about three times over the liberation days, including 3,882 primary ones with 1.5 million pupils. The number of junior middle schools grew to 926, that of senior middle schools from naught to 177, specialized technical schools from naught to 55, and normal schools from 6 to 14. During this period, 15 institutes of higher learning came into being, of which Kim Il Sung University was founded in 1946. The number of students increased from 890,000 at the

time of liberation to over 1,920,000 that year. All this success was scored in no more than four years since the efforts were made to build the fatherland under the conditions where all had been ruined under the rule of the Japanese imperialists who had burnt down or plundered everything and committed every conceivable atrocity.

Educational work made such a big stride in the northern half of the Republic. And school education was vigorously organized and conducted even amidst the flames of war which broke out in 1950 due to the aggressive manoeuvres of US imperialism. Underground classrooms were built and all children given education during the hard-fought war. A telling blow was administered to US imperialism and the second liberation struggle of the Korean people crowned with victory. The universal compulsory primary education was enforced from September 1, 1956, and the universal compulsory middle school education from 1958 to meet long-cherished desire of the Korean people. The next year 1959 witnessed the proclamation of universal free education (the complete abolition of the tuition fee system) from primary school to college.

Thus, in his speech delivered on October 23, 1962 at the First Session of the Third Supreme People's Assembly, President Kim Il Sung summed up the then success achieved in popular education by the Republic with these words:

"Compulsory secondary school education has been introduced universally and a great number of secondary and higher specialized technical schools and

institutions for higher education have been set up. The network of evening and correspondence courses has particularly been expanded and a large number of factory colleges and communist colleges have been established, thus enabling many working people to receive a higher education without stopping their productive activities.

"In our country there are now more than 2.6 million students studying at over 8,900 schools of all levels, including 93 institutes of higher education. Of this total, as many as 209,000 are college and university students.

"In addition, more than one million workers and peasants are acquiring general knowledge in the working people's schools and working people's middle schools and all the working people are learning new technology.

"Indeed, all people in our country are studying and making progress; all the working people are mastering science and technology, becoming educated and cultured builders of a new society." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. III, p. 378.)

Already at that time a legion of native technical cadres more than 160,000 strong was prepared with a speedy progress of middle and higher specialized technical education, and this success expanded year after year.

In 1962 the educational programme was revised in such a way as to train comprehensively developed men of knowledge, virtue and sound physique, strengthen emotional and physical educations and

allot time for extracurricular activities. Educational contents became further enriched and synthetic.

In 1967 the universal compulsory nine-year technical education was introduced and the number of technicians and specialists totalled some 420,000. Workshop leaders and above of all factories and enterprises consisted of technical experts, technicians or junior experts.

The system of universal compulsory 11-year education under which compulsory one-year preschool education and compulsory 10-year school education are given was enforced partly from September 1972 and completely from September 1, 1975, one year earlier than envisaged in the Six-Year Plan.

Popular education was put on a new higher stage in the Republic with the enforcement of the universal compulsory 11-year education, completely free, uniform popular education. The youngsters of the Republic as many as one third of its population are enlisted in the system of the universal compulsory 11-year education. When the nursery-goers and kindergarteners are included, the figure will reach the half of the population. They are all brought up and educated at state expense. There are more than 150 institutes of higher education including a university and industrial, medical, agricultural and pedagogical institutes, and about 600 higher specialized schools.

Thanks to the rapid development of education the Republic has accomplished the national task of training fine native cadres and came to have a one million-strong army of intellectuals. It is now

vigorously advancing with an eye to intellectualizing the whole society. "Intellectualizing the whole society" means making all people many-sidedly developed men of communist type with cultural and technical standards equivalent to those of college graduates after working-classizing them.

The *Theses on Socialist Education* personally written by President Kim Il Sung on September 5, 1977 was adopted at the 14th Plenary Meeting of the Fifth Central Committee of the Workers' Party of Korea. The educational theses sums up the successful Juche-oriented popular education in the Republic and gives a comprehensive exposition of the essence of socialist education, the fundamental principle of socialist pedagogy, the basic principles to be abided by in socialist education and the contents and methods of socialist education. This is the all-round embodiment of the Juche idea in the sphere of education. In the light of the successes attained in the past, there is no doubt that socialist education based on the theses will make a new progress in the Republic.

2. REPUBLIC'S EDUCATIONAL SYSTEM AND CONTENTS AT PRESENT

The Republic has started an onward movement to make new leaping advance in the educational work on the basis of the *Theses on Socialist Educa-*

tion. Let's review its educational system and contents, touching mainly on the universal compulsory 11-year education which began to be enforced from 1972.

(1) NURSERY AND KINDERGARTEN

The Republic runs nurseries, kindergartens, baby homes and orphanages as organs for bringing up and educating children. The latter two aim to rear the children devoid of parental care at state expense.

The administrative system of the Republic consists of province, city, county, and ri (dong). Nurseries and kindergartens are set up in all ri (dong), and in all women's work places. More than 60,000 nurseries and kindergartens are distributed all over the country, including the secluded mountainous places which had been considered uninhabitable in the past. And 3.5 million children are being brought up there at state expense.

In the Republic mothers are specially protected by the state. They receive systematic medical care from the time of pregnancy and free assistance at childbirth. Forty-five days after delivery they can work without any worry, leaving their babies under the care of nurseries. All babies are brought up free of charge there. Their mothers do not pay for their snack, food and clothes, but rather take a subsidy for their upbringing. Each nursery has a children's ward and doctors. All children enjoy free medical care to promote their health. To take an

example, the "September 15 Weekly Nursery" in Pyongyang has a two-story hospital with 100 beds and 24 doctors. Primary attention is directed to implementing the policy of prophylactic medicine. If a baby takes a disease it is completely cured at the nursery hospital.

There are weekly nurseries like the "September 15 Weekly Nursery" where children are nursed from Monday to Saturday and daily nurseries much found in factories. Some babies are entrusted to a nursery for more than one year on end. And there are also nurseries big enough to take in 3,000 children. Unlike the so-called "overcrowded class" found in Japan, the younger the babies are, the fewer babies a class keeps, that is to say, each class keeps 7 or 8 babies under full one year or 14 or 15 full three years old babies. One kindergartener and one nurse are appointed to each class.

Nursing at nurseries is not compulsory. But most of parents entrust their children to a well-accommodated nursery which is set up in every region and work place. Mothers come to nurseries and suckle their babies three times a day, once about 40 minutes. Their working hour is shorter than others but they are paid fully.

Thus, all children are brought up at state expense under the care of kindergarteners and nurses. (It is true that food supply workers, physicians and workers in charge of business affairs, too, discharge important duty.) Kindergarteners in charge of education are graduates from the three-year kindergarteners' institutes. Most of them are unmarried.

The majority of nurses are mothers experienced in raising children. They themselves entrust their children to nurseries. They draw on their experience in looking after children.

In raising sucklings a primary concern is to make their bodies sound by use of various educative toys. They are also made to form a sanitary habit and learn to talk. Those under two years of age mainly learn to sing and dance five times a day, ten minutes every time. Emphasis is laid on educating the children in all age brackets in the collectivist spirit of "One for all and all for one".

Children in their third year learn a scientific truth through "object lessons" in the open air: How comes it that flowers blossom? Dig in the ground and you'll find plant roots which absorb nutritive substance the way man eats and drinks. They study five times a day, 20 minutes each time. The remaining are mainly spent in art education, physical culture and sports.

When children grow five years old at nurseries receiving such education they are enlisted in the two-year course of kindergarten. Kindergartens are also built in all ri (dong), factories, colleges, etc. They develop what the children have learnt at nurseries, while setting importance on their collective life, physical culture, emotional education and education in communist morality. And the kindergarteners are taught mother tongue, mathematics and revolutionary history in conformity to their mental faculties. Especially, those at six receive preschool education, learning mother tongue, writing

and mathematics, etc. which are necessary for elementary education.

Such educational system and idea of nursery and kindergarten are eloquently embodied in the Law on the Nursing and Upbringing of Children, a law of worldwide significance in training children, which was adopted in 1976 at the Sixth Session of the Fifth Supreme People's Assembly.

Article 1 of the law stipulates: "...Children are the future of the country, reserves for the building of communism, and successors to our revolutionary cause, who will carry forward the revolution". It clearly defines the role children play in ensuring the victory of the Korean revolution. Article 2 formulates the principle of free education: "...rears all the children in nurseries and kindergartens at state and public expense." Article 12 provides for "ensuring all that is necessary for the nursing and upbringing of children in accordance with the principle of 'The best thing to the children' " to supply children with foodstuffs, teaching materials and implements and even daily necessities.

Unfortunate children devoid of parental care are reared at state-run baby homes and orphanages. Children whose parents fell in the revolutionary struggle and war and those of families of the People's Army enjoy special protection from the state.

The great Juche idea is taken as the only guiding idea in nursing and bringing up children. The principle is to "devote primary efforts to rearing and educating all the children to be revolutionaries of Juche type..." (Article 29). And it is defined to

“educate children to remember our past and the south Korean people and to love our socialist system and the bright future of communism.” (Article 30.) This means educating children to remember the bitter past of their parents, have a firm confidence in the future of the revolution and, at the same time, feel deep concern for the south Korean people who are groaning under the fascist rule of the Pak Jung Hi puppet clique and fight for the independent and peaceful reunification of Korea. And the basic contents of nurture and education are: education in the collectivist spirit of “One for all and all for one”, in the spirit of loving labour and getting used to it from childhood, and in the spirit of taking care of common property, and cultivation of good morals, sanitary habits, rich emotion and artistic talent. In this course preschool children lay a basis for their comprehensive development into men fully prepared mentally, morally and physically.

(2) PRIMARY AND SENIOR MIDDLE SCHOOLS

As mentioned above, five-year old children receive one-year compulsory preschool education in kindergartens to obtain an adequate elementary knowledge for school education. At six they are admitted into a primary school.

The primary school is a four-year course. Pupils attend it within the distance of no farther than two kilometres because every ri (dong) has one primary school at least. It seems that each school has an

enrollment of 600 pupils on an average. But the school sizes must vary in this country where great concern is shown for the education of the rising generation. We were told that a school was set up for 11 pupils, a train made to run for 19 commuters and a railway station built for three pupils. One class consists of about 30 pupils. After receiving an adequate elementary education at primary school they are promoted to senior middle school which, set up in each ri (dong), offers a six-year course.

At primary and senior middle schools, pupils from 6 to 15 receive education for 10 years. In this period politico-ideological, scientific, and physical education is given in a uniform way to train them to be fully developed men of communist type prepared mentally, morally and physically. Here special weight is given to imparting general basic knowledge and, to attain this end, pupils are taught such subjects as mother tongue, mathematics, physics, chemistry, biology along with music, drawing, handicraft, sanitation, labour practice and physical training. Stress is put on "object lessons" suited to the age and character of pupils, and ample establishments and facilities are provided for experiments and practices. Pupils take four or five class lessons a day, each lasting 45 minutes. They also take part in various extracurricular activities. Juvenile Corps activities, interclass athletic meets, outings, etc. are included in their yearly educational programme.

In addition to imparting general basic knowledge, pupils are given politico-ideological education as an

important factor to make them successors to the revolution. Every school has the "Study Hall for Marshal Kim Il Sung's Revolutionary Activities" to foster fidelity to President Kim Il Sung and thoroughly educate pupils in the revolutionary traditions and the policies of the Workers' Party of Korea. Education in socialist patriotism is given to cultivate the spirit of loving the homeland, class education to stir up hatred against US imperialism, landlords, capitalists and the exploiting system, and education in communist morality to foster the spirit of loving organization and community. All these educations are "intensified gradually from the earlier to the older age, from the lower to the higher stage of education...." (*Theses on Socialist Education*. Quotations hereinafter are adduced from this book.) "Kindergarten education should start with giving the children the general idea of social phenomena and sprouting their political and ideological awareness, and as they grow and education proceeds to a higher stage, ideological education should be intensified and the standard of education raised gradually to make them deeply understand the essence and fundamentals of social phenomena."

Sports and art circle activities hold an important place in the extracurricular activities. Art circles often go to factories and farm villages to encourage people to accomplish their production plan.

Combining theoretical education with practical training, and education with productive labour is held in much account throughout the whole course from primary to senior middle schools. Emphasis,

therefore, is laid on practice in production and practice according to subject of special study. At the stage of senior middle school attention is paid to acquiring the basic technical knowhow related to modern production as well as technical skill to handle machines and working tools. Senior middle school students have practical training at factories and farms and those in seaside districts practice on fishing.

The textbooks of primary and senior middle schools are based on the principle of socialist pedagogy. They are written according to teaching programmes with main stress laid on the embodiment of the Juche idea, the study of the class and scientific nature of socialism and communism, the successive acquisition of knowledge by pupils of different levels and on experiment and practice. The views of scholars and experts as well as teachers on the spot are referred to in the making of textbooks.

(3) THE IDEA OF UNIVERSAL COMPULSORY EDUCATION AND THE CONTENTS OF SOCIALIST EDUCATION

As seen above, the total period of "universal compulsory education" covers 11 years—one-year compulsory preschool course in the period of kindergarten, four-year primary school course and six-year senior middle school course—for all those in the age bracket from 5 to 15. Here I should like to

touch on the idea of this universal compulsory 11-year education and on the contents of socialist education running through this educational system.

The compulsory educational system of the Republic is an "all-people education" in which the state is fully responsible for educating the whole people.

The educational system of the Republic is not a combination of various forms.

It differs in its basic idea from the educational system of capitalist countries where "compulsory education" seems to be conducted at a glance but parents have to bear heavy school expenses and where one-sided stress is socially laid on scholarship in an adverse educational environment and people are discriminated and differentiated from the days of kindergarten through "genius education".

The compulsory educational system of the Republic is "a free compulsory education which provides a complete general secondary education to all members of the rising generation till they reach the working age..." on the basis of the "principle of giving education to all the people without exception." This most thoroughly ensures a scientific, free education to all children alike. The *Theses on Socialist Education* wisely points out: "The compulsory education which is not guaranteed by free education cannot be called compulsory education."

The Theses says further:

"State-financed universal free education is possible only in socialist society where the means of production and educational facilities are owned by the state and the people and the interests of the

state and the people in education work coincide with each other."

This clearly explains the word "universal" on a class line. What is more, the superiority of the Republic's system represents that of socialism.

Next, I'm going to touch upon the contents of socialist education which covers not only the universal compulsory 11-year schooling but also the educational system as a whole.

The contents of socialist education aimed at rearing a fully-developed man of communist type prepared mentally, morally and physically are: firstly to thoroughly carry on politico-ideological education, and secondly to conduct scientific, technical education based on politico-ideological education.

What is most important in politico-ideological education is to firmly equip all students with the Juche idea. If we are to bring up the fine reserves for the revolution and carry out communist construction with credit, it is necessary first of all to arm the entire people with the Juche idea, the source of all lines and policies of the Workers' Party of Korea, and give them a firm confidence in it. What is fundamental to politico-ideological education is to give definite priority to the work of equipping students with the Juche idea and make them have faith in communism, revolutionary optimism, collectivism, the spirit of loving labour, socialist patriotism, proletarian internationalism, the spirit of obeying socialist laws and communist morality and establish the socialist way of life. It is conducted with contents and methods suited to the students in dif-

ferent grades.

As mentioned above, scientific, technical education is basic in all stages of education. Particularly in the stage of universal compulsory education, the main stress is laid on acquisition of general basic knowledge and elementary technical knowhow. This is based on a correct mode of thinking that one can lay the foundation for acquiring modern science and technology only when he is given adequate general knowledge. And in the stage of the compulsory 11-year education students are made to acquire elementary knowledge on the basic principle of production and technology and on electricity and machinery and possess more than one technique linked with modern production in the national economy of the Republic. From this viewpoint, as recounted above, it is important to combine education with productive labour. Unlike Japan where students are made to select "diverse" courses from the stage of secondary education, the Republic places importance on imparting general elementary knowledge and combines it with basic technical knowledge in the stage of secondary education, while giving expert knowledge in the stage of higher learning.

To promote the all-round development of man, as said above, special attention is paid to art education in the stage of compulsory education. In addition to basic class lessons, vigorous art circle activities are conducted to let children possess the Juche-oriented artistic talent capable of handling one musical instrument and more from their early years. Flowering Juche art is the fruit of such thorough-

going art education given from childhood.

Physical training is one of the basic subjects in the stage of primary and secondary education when children grow rapidly. **"The sound bodies of children and youth are essential for the revolutionary struggle and for the building of a rich and strong society."** All educational agencies regard physical training as an important component of the educational programme. After-school sports are widely organized. Sports hold an important place in the Juvenile Corps activities, of which I'll refer to later on. In this way, children come to possess more than one sports skill from early age.

(4) UNIVERSITY EDUCATION

Those who have gone through the universal compulsory 11-year education go on to university or take a job. In case they take a job they can continue to study at factory college.

Those going on to university according to their hopes are enrolled in Kim Il Sung University, 3-year teachers' college (for primary school teachers), 2-year kindergarteners' college, 5 to 6-year normal college (for senior middle school teachers), and in industrial, economy, agricultural, medical, railway, art and other colleges run by the state or a province. There are hosts of 2 to 6-year factory colleges where workers study while on job. There are also 3-year higher specialized schools apart from colleges and 4-year factory-run higher specialized schools. The

network of higher correspondence courses is perfect. A 3-year postgraduate course and 2-year doctors' institute are run for college graduates.

As seen from the above, the higher educational system of the Republic includes university and hosts of various colleges for different fields, whose courses range from 2 to 6 years. This is distinguished from the Japanese colleges whose course covers four years without exception. It means that college education in the Republic is closely related with work places, as can be tangibly seen in factory college, that students are admitted into colleges on the recommendation of the authorities of their work places and localities, and that college education is thoroughly performed on the basis of the elementary education given up to the senior middle school course.

These colleges are under the control and direction of the Education Commission of the Administration Council. In the Republic there are also cadres' training schools placed under the direct guidance of the Central Committee of the Workers' Party of Korea. From this point of view, the educational system of the Republic may be classified largely into two—the general educational system under the control of the Education Commission of the Administration Council, which ranges from nursery and kindergarten to college, and the educational system under the control of the WPK Central Committee. Or it may be divided into the regular educational system and the worker-student educational system.

Schools under the control of the WPK Central

Committee are: the High Party School training Party functionaries, cadre-training schools rearing state and economic management personnel, central working people's organization schools including Kumsong Political Institute training the functionaries of the working people's organizations, the International Relations Institute, communist college in every province, and county Party school in every county (under the guidance of the county Party committee). Famous in particular is the People's Economy Institute where native cadres are trained and reeducated.

Combining education with productive labour, as mentioned above, is regarded as most important in all stages of education including college education. The principle of "studying while working, and working while studying" is fully maintained. The educational theses points out: **"...there is no one without education and none gives up his studies halfway..."** Close combination of education with productive labour leads to close combination of educational work with socialist construction. It will be further expanded and strengthened to train more competent native cadres equipped with steadfast revolutionary world outlook, theory and practical working ability.

The orientation formulated by the educational theses is to introduce compulsory higher education for the intellectualization of the whole society. It is intended to enlist all social members in a definite system and give them higher education. When this is done, an all-people "universal compulsory education", higher education included, will be literally

brought into reality. In order to attain this signal target it is envisaged to supplement and perfect the higher educational system of studying while working in the course of carrying out the new Seven-Year Plan. In particular, it is planned to further increase the number of factory colleges and newly organize farm colleges.

(5) SOCIAL EDUCATION

The all-round development of children can be guaranteed only when school education is improved in quality and, on this basis, it is properly combined with social and home educations. This is true of all countries, but it is hardly feasible. The educational theses points out: **"In socialist society where the solidarity and cooperation among the working people constitute the basis of social relations and collectivism the basis of social life, school and society have the common goal and interests with regard to the education of the rising generation."** Elucidating the role of social education it continues: **"We should properly conduct social education to afford a support to school education and to consolidate and supplement the achievements gained in school education."**

In the Republic there are the Juvenile Corps (age limit is 14) and the League of Socialist Working Youth (age limit is 29) as social educational organisations, alongside of the educational system from primary school to college. All students, as a

principle, are affiliated with either of these two organizations. The JC and the LSWY organize various circles, lead extracurricular activities, cultivate collectivism and improve students' skills. Circles cover all spheres of knowledge, virtue and health—sports, music, dance, drawing, embroidery, science, engineering, botany, farming, class education, electricity, mathematics, physics, linguistics, etc. Their activity at primary school is guided by the JC instructor in the teaching staff and that at senior middle school by the LSWY instructor in close combination with school education. Each class, divided into small groups according to the JC or the LSWY membership, takes part in community life and extracurricular collective study.

The "students and children's palace" is a grand site for such extracurricular activities. After school pupils and students come here at least two or three times a week. Embraced in circles chosen according to their wishes and talents, they consolidate their school knowledge here through "object lessons" which closely combine education with practice, experiment and production, and through collective study. The circles are classified into three according as their terms—quarter, half and one year. A student can extend his circle term or transfer to another circle according to his wish. Students and children's palaces are found in almost all cities of the Republic.

Emphasis is also laid on combining school education with home education. The educational theses points out: "Home is a cell of society. ... We must

see to it that the homes of children and youth are revolutionized and that the socialist way of life is thoroughly established there, so that home life itself will exert revolutionary influence on the students." Through home visits and other mediums teachers keep close ties between school and home. Parents' associations show vigorous activity. They take an active part in children's education and in school construction and management.

However, since most of parents participate in the revolution and construction, it is very important for the state to assume the responsibility for organizing and conducting extracurricular activities. Needless to say, children's extracurricular activities at a students and children's palace are free of charge.

There are also well-appointed students and children's halls, Juvenile Corps camps and children's libraries for extracurricular activities. And fine natural environments of "cities clad in green", scenic spots in various regions, well-furnished sanatoria and rest homes, lovely public and children's parks, revolution museums, and revolutionary historic sites—all these serve for extracurricular education.

The Women's Union organizations assist in the management of nurseries and play an important part in social education, too.

CONCLUSION

As outlined above, the educational system of the Republic has made a leaping advance in the course of invariably pursuing the Juche-oriented popular education ever since the period of the anti-Japanese revolutionary struggle. In this period the educational programmes of primary and senior middle schools have been revised on several occasions on the principle of socialist pedagogy. As a result, more hours are allotted for music, drawing, handicraft and physical culture, and due concern is directed to music lesson in specialized schools to cultivate artistic attainments without being overconcentrated on technical education. Furthermore, the curriculum fully guaranteeing extracurricular and extramural activities, the properly fixed number of teaching staff members, the filling up of the needed full-time physicians, nurses and other personnel, the organic combination of school education with social and home educations, the educational system of studying while working for all one's life, the implementation of the Juche idea in the contents of education, the bringing up of communist-type men possessing knowledge, morality and sound bodies, the enforcement of the completely free education from nursery to college, the payment of educational subsidy, the scholarship system for higher specialized school and

college students....

"Compulsory education" is advocated in capitalist countries.

But in fact children are discriminated and differentiated there. "Genius" education is given for a few people and the absolute majority of the learned people are reduced to cheap labourers. People familiar with the educational system of the Republic say in one voice: "The Republic is a country where children are kings and a land of learning." This is an expression of their heartfelt admiration for the Republic which is enforcing the universal compulsory 11-year education for all children to learn to their heart's content under state care and enjoying a one-million-strong army of intellectuals. It is also a manifestation of their envy at the Republic which has made such a great stride as seen today although Japanese imperialism had forced "ignorance and illiteracy" upon Koreans, condemning them to colonial slavish education.

In the future education in the Republic will develop one stage higher along the road indicated by the *Theses on Socialist Education*. Then, the world-first compulsory higher education will be introduced in the Republic.

The Republic, under the guidance of the great leader President Kim Il Sung, is said to take the first step of this leaping advance this year marking its 30th birthday. The "land of learning" will make a marked progress when the Second Seven-Year Plan is fulfilled.

Before concluding this article, I recall to my

mind the words of a primary school pupil, "Never forget the past when you are happy!" and the vivid scene of the song and dance "Reunification Kite", presented by the children of the Pyongyang Students and Children's Palace on the theme that the children of the Republic fly a kite in the hope that it would reach the south Korean children but it fails to reach them due to the Military Demarcation Line.

(The author is General Secretary of the Higher School Teachers' Union in Chiba Prefecture and Vice-Chairman of Chiba Prefectural Society for the Study of Korean Affairs.)

6. September 15 Weekly Nursery in Pyongyang

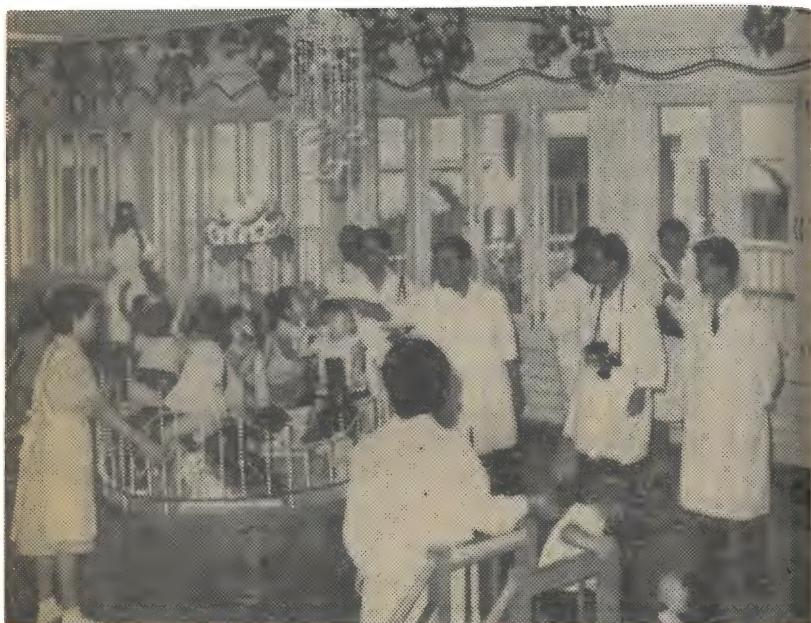
OGAWA NAOYUKI

On August 20 we went to the September 15 Weekly Nursery. Afterwards we came to know that it is located near the Ponghwa Metro Station. We were first surprised to see the imposing structure of this nursery. In contrast to the small plastic-block nurseries in Japan, its main building was a four-storey concrete one remindful of a high school building in Japan. It has two wings. The front yard is furnished with various playing facilities like a pleasure ground. The nursery consists of seven buildings including a five-storey one. It was so huge we felt it was hardly possible to inspect all of it. We all put on white overall and washed our hands in an antiseptic solution prior to inspection. Here primary attention is given to sanitation. The corridor is kept spick and span. We first met the head of the nursery. She was a smart middle-aged woman of a lively disposition. She told us in these words: "In the past Korean women suffered the double and treble exploitation of Japanese imperialism. But now they enjoy a carefree life thanks to President Kim Il Sung's favour. Article 62 of the Socialist Constitution of the DPRK stipulates: 'Women are

accorded equal social status and rights with men.

'The State affords special protection to mothers and children through maternity leave, shortened working hours for mothers of large families, a wide network of maternity hospitals, creches and kindergartens and other measures.

'The State frees women from the heavy burden of household chores and provides every condition for them to participate in public life.' Now nurseries



Members of the Japan Teachers' Society for the Study of the Juche Idea inspect the Pyongyang September 15 Weekly Nursery

are found everywhere in our country. Every village or factory has its own one. An ordinary nursery takes in babies of three months and up. Mothers enjoy a 77-day paid maternity leave. The DPRK is enforcing free universal compulsory eleven-year education and the nurseries too are run at the state and public expense."

This weekly nursery accommodates some one thousand children in the age group of one year and seven months to four years. Among their mothers are artistes (like members of the Mansudae Art Troupe), journalists and others who often go abroad. The nursery keeps two special buildings for their babies, we were told. It also has a playground and gymnasium. It was named September 15 Weekly Nursery in memory of its completion on September 15, 1969. The President visited this nursery for on-the-spot guidance on several occasions. Responsible government functionaries also looked round it many times. This is a far cry from Japan. A nurse and kindergartner form one pair to look after the children in their charge. Most kindergartners are girls who have finished three-year kindergarten teachers' college, while the majority of nurses being mothers in their twenties or thirties who have gone through nurse school. Their pairing helps turn to account their respective strong points in nursing children. A kindergartner educates children on a pedagogical principle she has learned at her college, while a nurse rears them, basing herself on her rich experience. They work eight hours in three shifts. Children take in 1,500 calories a day in three

meals and snacks. Snack is served at ten a.m. and three and eight p.m. Children are received in the Monday morning and released in the Saturday afternoon. But some of them are placed under the care of this weekly nursery for one or two months or even for one year at times. Some mothers come and spend the afternoon of Saturday with their children at the nursery before taking them home. Fear might arise that affection between children and parents should wane, but there is no need to have that fear, we were told. These words brought us home what a socialist society is like. I think it feasible because mothers really put faith in the nursery and the state and are aware of their mission as workers striving for the genuine prosperity of the Republic. Education gives primary attention to the cultivation of the spirit, "One for all and all for one", that is, to the cultivation of collectivism.

A pair of a nurse and a kindergartner look after a group of 14-15 children. As they grow older, they move to the upper floor. Children of one year and seven months to two years old are given three hygienic and art lessons in the forenoon and two in the afternoon, making them play to invigorate their bodies. Children of three to four years old are taught more concretely. For example, an object lesson is given them with flowers to form a general idea of them. Besides, they are educated in revolutionary traditions and in the spirit of loving labour. The nursery issues clothes to children. A nurse dresses babies in her charge, but when they grow five years old, they put on their clothes for themselves. At

times some take wrong ones to receive the help of a nurse. Our concern over the possible illness of children was dispelled by the reply that strict preventive measures were taken against all diseases. Besides, 24 doctors and doctresses are working at the nursery. In case a child falls ill it is sent to a hospital for absolute security's sake.

Now we looked round the interior of the nursery. The first room we entered kept numerous chests containing the clothes changed by children for nursery suits. A two-year-old baby greeted us in a clear, lovely voice. The building we inspected was a four-storey one furnished with a lift. A stair was low for the convenience of children. We grown-ups had to step every other stair. In a spacious room we found there was a huge sand table of wooded hill. At a closer sight it turned out to be a sand table of Mangyongdae. When the teacher asked, "What is this?" all children raised their hands. One of them was called and answered "Mangyongdae" in a clear voice. I realized once again that all the education was centred on firmly equipping people with revolutionary traditions from childhood so that they might not forget the miserable past under colonial rule. In the next room we saw musical instruments most of which were tambourines, organs, triangles and other percussion instruments. Children were said to be trained to play more than one musical instrument before leaving the nursery. A he-child of four years old entertained us with a song. His melodious singing voice seems to be still ringing in my ears. All nursery children take nap

up to four o'clock in the afternoon after lunch. Their bunks are built in three stages and there is no ladder. But it is said that the children using the bunks in the second or third stage can easily climb up by themselves as they have strong arms. It rather helps train their bodies. Their bedclothes are clean, hygienic and colourful. The room is so warm each child uses a single sheet of blanket even in winter.

The playing room for children is furnished with a lot of toys, just like nurseries in Japan. Once the President visited this room and saw toys kept in boxes and on the shelf in good order. He made all of them laid out on floor then and there, saying, "Why do you keep the toys away from children?" From this single fact, we can see President Kim Il Sung's personality, his affection for children and his looks as a practician.

We got another deep impression when we saw the nursery furnished with excellent indoor amusement facilities along with outdoor ones such as slide and merry-go-round. (It was raining when we were there.) Korea's winter is severe and the temperature falls to scores of degrees below zero at times. The nursery buildings are fitted with storm windows so that children can play indoors to their heart's content even in winter. We saw a spacious indoor pool where children were happily splashing waters. The pool is fed with warm water in autumn and winter. On the fourth floor, the uppermost one, we entered a huge oblong room remindful of a gymnasium where there were tricycle, pedal four-

wheeler, merry-go-round, airplane, skating rink, slide and others and red, yellow, blue and green paper flowers were hanging from the ceiling. There was even a midget electric car named "National Reunification". All the amusement facilities except the electric car are operated by hand and leg to nourish children's bodies. A pedal tricycle and four-wheeler contest was going on when we visited there. Our eyes caught sight of small basketballs and footballs. The room is spacious enough to organize a running race and even a ball game. Another enviable fact was that there were so many nurses and kindergartners they could look after every move of the children. The case is different in Japan where children and primary and middle school students are exposed to a constant danger of traffic accidents playing on the open streets. The situation is no better for them even when they play in school or recreation ground. What is worse, they are charged for the use of amusement and recreation facilities. In Korea every condition is provided for children's upbringing. Japan is not equal to her. This I felt keenly.

The last thing I want to say is the fact that this nursery is keeping a cooking place for meal and snack, bathroom and barber's shop. This may be possible in Japan too if the whole of her people pay due attention to the upbringing of children and channel funds and energy into it. But considering that the DPRK has made such a big stride towards socialism and communism as seen today since it arose from the ruins of the Korean war, I believe that the wonderful nursery has come out of the unity

of the whole nation. Thinking that the nursery too was pervaded with the Juche idea that man is the master of everything, we bade farewell to its children.

(The author is a teacher at the Amagasaki Municipal Muko Middle School, Japan, and head of the Amagasaki Consultative Council for Korean Public Educational Affairs.)

7. Twice Chollima Hasin Primary School

MACHIDA HARUO

It rained heavily on the afternoon of August 21, 1976. It was Saturday. As our departure was delayed by the rain, we the first delegation of the Japan Teachers' Society for the Study of the Juche Idea had to inspect the Hasin Primary School in Pyongyang in two short hours. When we arrived at the puddly school ground just after the rain, pupils warmly welcomed us playing a welcome music with their accordions, as if they were impatient for our arrival. After raising their hands in salute, representatives of the Juvenile Corps members of the school tied red scarves around our necks in token of welcome and offered us their hands. They were smart in action. Affectionately holding our hands in theirs, they led us to the meeting hall on the second floor. They greeted us visitors from a far-away alien land as if we were their old intimate acquaintances. Their demeanor, their eyes and the warmth of their hands made us feel so refreshed that our features relaxed into smiles. When we threaded through the cheering pupils lined on both sides of the porch and corridor, I wondered if the Japanese pupils could do so.

"How's your health while staying in our country? Will you have a cigaret?" The schoolmistress who seemed on the bright side of forty said as she met us in the meeting hall. Then she proceeded to tell us of the history of the school. Here I should like to put down all her explanation as interpreted.

"I deem it an honour to have you the delegation of the Japan Teachers' Society for the Study of the Juche Idea in our school and, on behalf of the teaching staff and the pupils, I warmly welcome you. I think you are pressed for time, so I should like to give a brief explanation of my school before showing you round it.

"Thanks to the benevolent fatherly leader of our Party and our people Marshal Kim Il Sung our school was erected in April 1960. As the first stage of the universal compulsory 11-year education, an embodiment of the Juche idea enunciated by the revolutionary genius and great thinker and theoretician Comrade Kim Il Sung, our primary school admits six-year-old children and educate them for four years to prepare them for the next stage, the senior middle school.

"Our school is called the Twice Chollima Hasin Primary School. It has six hundred odd pupils and over thirty teachers who graduated from the teachers' training institute or normal college. Thanks to the care of our great leader our school is provided with all the necessary facilities for the education of primary school children. I will give you particulars in the course of inspection. In education the main stress is laid on inculcating in the pupils'

minds loyalty to the great leader Marshal Kim Il Sung. To this end, we give them education in Party policies and revolutionary traditions. Through the Study Hall of Marshal Kim Il Sung's Revolutionary Activities and applying diverse methods, we give instruction as to the immortal Juche idea, the great leader's revolutionary family and his childhood and in this course acquaint them with his 50-year-long revolutionary struggle. Besides, we are intensifying education in socialist patriotism to arm the pupils with the spirit of ardently loving the socialist fatherland.

"We also put stress on class education. We educate the pupils in hatred against US imperialism, the enemy of the world people and, at the same time, in the spirit of detesting the landlord and capitalist classes as well as the exploiting system.

"In addition, we give the pupils education in communist morality. Through this education we get them to love their organization and collective and labour and have communist moral sense from their early years.

"In line with this, we have given object lessons to the pupils in conformity to their age and features and succeeded in making all of them honour and excellent pupils. Of them the excellent pupils account for 96 per cent. Most of our teachers are women. In other words, they are mothers with children. Thanks to the warm care of the fatherly leader they teach school without any worry, leaving their children in the care of the creches and kindergartens. Our teachers regularly attend the learn-

ing process for cadres, lecture meetings, and the short course for teachers arranged during summer vacation and carry on two- or four-hour self-study every day. Through this, they equip themselves with the great leader's Juche idea and study his original educational thought. Besides, we harden the pupils through sports and art circle activity. Particularly the art circle members go out, whenever occasion arises, to factories and villages to give publicity to Party policies and revolutionary traditions. Recently they have conducted brisk propaganda and art performance activities among fathers and mothers to encourage them to overfulfil the national economic plan.

"As a result, our school has achieved big success. This is entirely ascribable to the great leader's wise leadership, his warm care for the pupils and his deep concern for education.

"Today the children in the northern half of the Republic are learning to their heart's content without envying anyone in the world. On the contrary, children in the southern half are roaming about streets, denied the chance of schooling. But it will be not long before the country is reunified without fail and the children in the south are embraced in the warm bosom of the fatherly leader to happily learn. We teachers and pupils are all studying hard to bring that day earlier."

Presently we saw class work at the Study Hall of Marshal Kim Il Sung's Revolutionary Activities and class work for the nature study circle members and inspected the data room and the room for zoo-

logical and botanical specimen for object lesson. We were then given brief information on the activity for public health and hygiene. When we entered a classroom the children sent up cheers but soon hushed up all of a sudden at a signal and an orderly lesson began then and there. Due to the pressure of time, we could not have a long talk over teaching aids, curriculum, extracurricular activity, evaluation, particulars of the activity of the Juvenile Corps members. Lastly we were shown the amateur art circle performance. Songs, dances, musical performances were all excellent. They are aimed at helping the pupils master one musical instrument or more and cultivate rich artistic qualities in their school days. This made me keenly feel that there were many future artistes for the Mansudae Art Troupe.

Concluding the art performance, a four-grade pupil on behalf of the school said: "I wish you members of the delegation of the Japan Teachers' Society for the Study of the Juche Idea success in your work. Please give our regards to the Japanese children. We will be happy to meet you again at our school. The US imperialists have built military bases in south Korea and are now seeking for a new war. This causes sustained tension. However, we are always ready for the defence of the country, bearing in mind the teachings of the Marshal. We hope on your return to Japan you will study the great leader's Juche idea and tell these facts to many people of Japan. We wish to drive out the US imperialists and reunify our country peacefully. To this end, we hope you will join us in the fight

to drive out the US imperialists and the Japanese militarists and put an end to the artificial division. If you visit our country again, please come to our school. We hope to see you again. We wish you good health and a happy return trip."

We posed for a photograph before we came out of the porch amid the playing of send-off music. Our five cars, thronged by the excited enthusiastically cheering pupils amid the loud music of the string band, could not move. Some were wildly waving farewell to us with hearty cheers. Our cars slowly threaded their way through the cheering pupils. For Korea, which was once under 36-year-long Japanese imperialist colonial rule and has been divided by the artificial Military Demarcation Line for thirty years since liberation and is now faced with the question of perpetual division or reunification, and for the sake of the children who are growing up in the future, it is our duty, I thought, to render support to and forge solidarity with the struggle for the independent peaceful reunification of Korea.

Thanking the teaching staff and pupils of the Twice Chollima Hasin Primary School for their warm welcome accorded to us, I heartily wish them success in their future activities.

(The author is General Secretary of the Hokkaido Teachers' Union, Japan, and member of the Movement for Japan-Korea Friendship and National Education in Hokkaido.)

8. Chollima Taedongmun Primary School

MATSUO TSUKASA

It was at 3 p.m., Saturday, when we visited the Taedongmun Primary School honoured with the title of Chollima School. To our surprise, we were warmly welcomed by the multitude of cheering pupils who were lined along the boulevard on the bank of the Taedong-gang River, on the school ground and even in the entrance.

"Why, aren't they having summer holidays...?" This thought occurred to me, and it gladdened my heart all the more.

The headmistress explained us that the school admits six-year old children and offers them a course of four years. By the way, it is said that half of the primary schools in Pyongyang are directed by headmistresses.

Further she gave us the following explanation:

The school has 900 pupils and 45 teachers. Most of the teachers went through the correspondence course of the normal college after graduating from the teachers' training institute. The rest are now attending the correspondence course.

The curriculum for the first and second-year

classes includes ten subjects and that for the third and fourth-year classes, 12 subjects.

Subjects for lower classes are: the revolutionary activity of the respected and beloved leader Marshal Kim Il Sung, communist morals, mother tongue, mathematics, composition, calligraphy, drawing and handicraft, physical exercise, music and hygiene.

Subjects for higher classes are: the revolutionary activity of the respected and beloved leader Marshal Kim Il Sung, communist morals, mother tongue, mathematics, nature, composition, calligraphy, drawing, handicraft, physical exercise, music and hygiene.

As for evaluation, the first-year pupils have no exam and their school work is evaluated on the basis of the teachers' guidance. The pupils of the second year and upwards take terminals set by the school and annual state examination conducted by the Education Commission.

Multiplication is taught in the first term of the second school year.

Attendance area is within a radius of one kilometre, and no pupil is outside the area.

As the school was on summer vacation, we were mainly shown extracurricular activity, instead of lessons. Some pupils were studying the President's revolutionary activity in "the Study Hall of Marshal Kim Il Sung's Revolutionary Activities". In the Juvenile Corps Room, a group of pupils, it appeared, were discussing the task before them after reviewing their life during the summer vacation. In the nature room, pupils were presenting the results of their

studies of nature, illustrating them with the stuffed birds mounted on the table.

The school is fully provided with the material conditions necessary for education. True to the instruction to master one musical instrument and more, most of the pupils are admirably good at playing various musical instruments. Their performance on the stage was excellent. It was really unsophisticated and rhythmical.

When we were leaving the school, all the pupils were out to bid us farewell.

(The author is Chairman of the Teachers' Union of Himeji City, Japan and President of the Himeji Society for the Study of Korean Affairs.)

9. Twice Chollima Chunghwa Senior Middle School

—THE ACTUAL CONDITION OF SENIOR MIDDLE SCHOOL EDUCATION—

UCHIDA NAGAO

Under the universal compulsory 11-year education system of the Republic the senior middle school enrolls all the pupils who are through with the primary school and offers a course of six years.

Since our delegation was composed entirely of teachers, the Korean Society for Cultural Relations with Foreign Countries granted our advanced request for inspection of educational establishments and we could visit schools at all levels from the infantile education to higher education and their facilities. That was a very valuable experience for us.

Of those schools I would like to write here only about our visit to a senior middle school.

On our way back to Pyongyang from Panmunjom we visited the Twice Chollima Chunghwa Senior Middle School situated in a village near Pyongyang. The school was closed for the summer, but as it was

Saturday, the day for their circle activities, the pupils were at school. Although it happened to be rainy that day, they greeted us with the playing of band music and applause.

We were given in the parlor a rough outline of the school by the principal and shown the circle activities of pupils. We were entertained with an art performance arranged specially for us. Then we had a talk with the teachers. Below I introduce in a summary what we saw and heard at this school.

The school has a total enrollment of 850. A class consists of 30-35 pupils. There are 65 teachers and 4 employees. The number of school hours varies with higher and lower classes but it is 5-6 hours every weekday except Saturday when it is 3. And the rest is allotted to the Juvenile Corps activities. The school hours of a week are 27-30.

Referring to the aim of education in the senior middle school, the principal said:

“We help the pupils acquire one kind of technical skill or more by giving them technical education along with general secondary education. We pursue the purpose of socialist education throughout all course of education, that is, the aim of bringing up communist-type men under the slogan ‘One for all and all for one,’ laying the main stress on such subjects as the ‘Revolutionary Activities of the Respected and Beloved Leader Marshal Kim Il Sung’ and the ‘Communist Morals’. This means bringing up men of socialist type serving the people. To this end, we attach importance to the ideological education, particularly to the education in the revolu-

tionary idea of President Kim Il Sung and the revolutionary traditions. The reason is that we need the class education of the new generation who did not experience a life in the old society and underwent no sufferings of exploitation and oppression. It is also necessary to arm them with the spirit of allowing no aggression by the US imperialists. In order to establish Juche in education as taught by the President, we aim at rearing useful men for the Korean revolution and socialist construction of our country. As a practical activity for making the pupils serve the society and people from their childhood, we formed the rural propaganda groups with them and are carrying on art performances. While letting all pupils acquire one technique or more, we at the same time train them to be versatily developed men with sound physique and noble sentiments." The principal told this in a confident tone.

The young people who received such education are already active on the foremost line of socialist construction. We asked where the graduates of this school were. The 60 percent of them, we were told, went on to higher educational establishments or higher specialized schools and the rest were working in the various fields of the cooperative farms. But, according to the explanation, there is a system of studying while on the job and some are also recommended to colleges after working for about 3-4 years on the farm. I could keenly realize that the groundwork has already been laid in the countryside, too, for "the intellectualization of the whole of society" or higher education for all people, which is

pointed out in the "Theses on Socialist Education."

After the principal's explanation was over, we went to see the pupils' extracurricular activities. There were colourful circle activities such as sports and culture. What was distinctive was the circle activity associated with "the Study Hall of Marshal Kim Il Sung's Revolutionary Activities" and "the Room for the Juvenile Corps Activities", and stress is laid on it. In the former pupils were studying the revolutionary traditions. The circles associated with the room for the Juvenile Corps are composed of the advanced pupils of each class who are ahead of others both in the ideological level and school record. That day they were having a debate on the theme "How to make all the classes obtain a good record?" Evaluation seemed to be made on the basis of 10 marks and so they were discussing as to how all the class members can get the full ten marks. They took turns in speaking. A girl spoke: "I used to tell in my class about the affection of Marshal Kim Il Sung. In order to repay him for his unbounded love, we must rouse everyone to get full marks. To this end, we must get all class to be going on a system." They are actually putting into practice the principle of "One for all and all for one".

Besides, there are chemical laboratory, automobile and tractor practice room, physical laboratory, biological study room, sewing practice room, music study room, etc., where the respective circle members were deep in their studies. In the music study room we enjoyed colorful performances—chorus, solo, in-

strumental ensemble, dance and others. They sang in praise of the love of President Kim Il Sung and the joy of labour with a cheerful and carefree expression. An outsider as I was, I could feel that they are very high in artistic quality. They gave me an impression similar to that I received from the performances at the grand stage of the Students and Children's Palace in Pyongyang. They were so cheerful, vigorous and refreshing that I was deeply moved as I thought of the reality of Japan in which we are struggling daily against misdeeds and degeneration in the educational field.

Let me add a few more words to what was talked at the conversation after inspecting the school. Among the annual functions of the school, we were told, there are readers' discussion on the revolutionary literature, oratorical contest, study by inspection and practice which are conducted as an educational work for the inheritance of the revolutionary traditions. Particularly in spring and autumn they make a trip of inspection to the old revolutionary battlefields and historic spots and factories for about twenty days a year. One may compare it with the "school excursion" in our country, but it is needless to say that they are quite different from each other.

To touch briefly on the question related to the teaching staff, the division of school affairs is decided by the principal after deliberation at the teachers' general meeting. All the teachers including the principal are affiliated with the educational and cultural workers' trade union.

The teachers are amply paid in this country where

the living cost is very low. They are entitled to a paid vacation for 24 days (except Sunday) a year, and female teachers to 77-day maternity leave. The proportion of male teachers to female teachers in the senior middle school is nearly half and half, and it seems so in this school as well.

There is a parents' association for contact between the families and the school. Stress is laid on the integration of the three forms of education—school education, social education and family education. I will not explain it in detail as it is referred to in the others' account of visit. But, special mention must be made of the places of extracurricular activities of the younger generation, such as the Students and Children's Palace and Juvenile Corps camps. They are very excellent in their facilities, and activities conducted in them are also fine in their contents. This shows the expression "The children are king" is being translated into reality. Here the problem of misconduct of young people can hardly become the topic of a talk. The young generation, with a firm conviction about the future development of their fatherland, are growing up happily and stoutly to be the successors to the revolution and construction.

(The author is teacher of the Kochi Prefectural Higher Industrial School of Japan and Director of the Kochi Prefectural Teachers' Society for the Study of the Korean Affairs.)

10. Extracurricular Activities and Children

MATSUO TSUKASA

PYONGYANG STUDENTS AND CHILDREN'S PALACE

It gives me great pleasure to write on the Pyongyang Students and Children's Palace. We visited this palace on July 31 the day after our arrival at the Pyongyang airport with a throbbing heart. So, everything in the streets of Pyongyang which I saw for the first time looked fresh and I was in a great excitement.

I was to visit the Students and Children's Palace before such excitement scarcely calmed down. And it may be proper to say that I was overwhelmed with emotion.

I had fancied myself to know the Students and Children's Palace to some degree because I had read about it in the books, heard from others and seen on the NHK TV screen. But my actual visit to the palace and its imposing building left a great impression on me.

When we crossed the Taedong-gang River after leaving the Munsuri Guest House where we stayed, we could view the Students and Children's Palace standing on a low hill. It is within the five minutes' drive from our lodging.

We reached there at 5:30 p.m. We were hailed by so many children. The front and inside of the porch as well as stairs were full of the children waving us a warm welcome. When we alighted from the car pretty girls raised their right hands above their heads in salute and tied a red scarf around the neck of each of us. With the feeling of returning my utmost compliment to the children welcoming us with the band playing of welcome music and applause, I tried to exchange handshakes with even one more of them.

Having received such hearty welcome I was lost in wonder a little while without realizing at once what great significance the famous Students and Children's Palace had. I came to know it only after I was given the following explanations by the vice-director in the parlor upstairs:

"It is called palace because the children are king of the country. This Students and Children's Palace was set up as a combined extracurricular educational centre thanks to the care of the President. Students and children out of school hours are allowed to study and take exercise here to their heart's content according to their wishes.

"School education alone is not enough to help the children grow fast mentally and physically. Great importance must be attached to both social and home education. This palace admits those under the system of the universal compulsory 11-year education. Its building covers a floor space of 50,000 square metres and has some 500 rooms. Every day it draws 10,000-12,000 school children.

"The extracurricular educational establishments like this palace can be found everywhere. Each province or county has its own children's hall.

"The students and children come to the palace twice or thrice a week. Since it offers courses of three months and six months, all the students and children in Pyongyang can be enrolled in it."

He added that the palace was set up in September 30, 1963.

When the explanation of the vice-director was over, we were shown round the following circle rooms. It is said it takes a full week to look around



Members of the Japan Teachers' Society for the Study of the Juche Idea inspect the Pyongyang Students and Children's Palace

all the length of this palace. Though we inspected only part of it, we could see Korean children taking part in their extracurricular activities cheerfully and freely.

1. KOREAN EMBROIDERY ROOM

Children are taught not only the technique of embroidery. They are encouraged to take up such subject matter as Mt. Paekdu-san or Mangyongdae so that they may study its content as well and remember the history of sufferings in the bygone days.

2. ACCORDION ROOM

This room is not so big, but it is arranged in tiers. Forty-eight pupils entertained us with an accordion ensemble entitled "All of Us Play Well Accordions Sent by the Fatherly Marshal". The room was once telecasted by the NHK TV network. The pupils all stood up to greet us. Their expressions were extremely bright.

3. TABLE TENNIS ROOM

Here I in shirt sleeves played a boy.

Twenty-four middle school boys and girls of the second-year grade or so were deep in training.

4. FINE ARTS ROOM

Twenty pupils were engaged in making sketches, which were thoroughly based on socialist realism.

5. BIOLOGY ROOM

(There were 14 pupils.)

6. RADIO ROOM

Thirty pupils were bent on assembling radio sets with electric soldering iron.

7. COMMUNICATION ROOM

Forty pupils were decoding the wireless signals. It gave me dear memories of my childhood when I was kept in after school as I failed to get by heart the Morse code.

8. MACHINE-TOOL ROOM

They were cutting screws on a milling cutter or lathe.

9. BOXING ROOM

The instructor in charge of this room is a well-known champion who was awarded the title of Merited Athlete. He was training thirteen boys.

10. ELECTRICITY ROOM

11. AUTOMOBILE AND TRACTOR ROOM

12. KOREAN DANCE ROOM

13. CALLISTHENICS ROOM

In these rooms everyone was engaged in free circle activities. I suppose it is because they can study with real things on hand or their wishes are given the first consideration.

There are, I heard, some 500 full-time instructors for children. Besides, more than 1,000 part-time instructors come to teach the children after their work.

From 7.00 in the evening, in the theatre of the palace we saw the children's performances from the seats for honoured guests in the centre upstairs. We received wild applause there, too. Then we left

the palace carrying away a deep impression with us amidst a hearty send-off of the children.

THE CENTRAL SONGDO JUVENILE CORPS CAMP IN WONSAN

A little way off the Wonsan International Hotel at the beautiful seaside there stands a Juvenile Corps camp. Here, too, we were warmly received by the red-scarfed Juvenile Corps members lined from the gate to the porch and presented with bunches of flowers.

The camp which was built in 1960 is said to accommodate 400 pupils for a term of fortnight and 5,000 in thirteen terms a year. The aim of this camp is to train the body and mind of the younger generation, the reserves of revolution. For this purpose, it carries on sea-training, mountain-climbing, group action, physical culture and others. The campers carry out the ascent at the point 6 kilometres away from there. They pitch tents and cook themselves. The sea-training involves the boating in the inlet close by, digging out shell-fish, swimming, etc. After seeing art performances of the campers we left the camp. On our way back we crossed a suspension bridge. The pupils gave us a send-off until we were out of sight, shouting, "ANNYONGHI KASIPSIO!" (Farewell!)

(The author is Chairman of the Teachers' Union of Himeji City, Japan and President of the Himeji Society for the Study of Korean Affairs.)

11. Kim Il Sung University

MATSUO TSUKASA

On August 8 we visited Kim Il Sung University which soars high on a low hill, occupying a vast plot of ground. In the campus we were received by the vice-president of the university. Because of the summer vacation the compound of the university was quiet and very few students were to be seen. We looked into its main building, marble library and museum.

We heard from the vice-president about the history and present state of the university, the gist of which is as follows.

Kim Il Sung University was founded on October 1, 1946. At that time in the northern half of the Republic illiterates accounted for more than 80 per cent of the population and there was not a single university, owing to the Japanese imperialist colonial policy of keeping the Korean people in ignorance.

When the people became master of the country, they were faced with the task of training their own cadres. It was not an easy job.

They had to solve the problem of teachers. Worse still, they had no experience in running university. The economy, too, was in ruins. And

what troubled them most was the fact that some officials asserted that the foundation of a university was premature and aired their strong opposition to it.

However, President Kim Il Sung prevailed on them, saying that though it was not easy to build up an ideological nuclear force, now that the people had become masters, they had to found a university in order to perform their role as such.

With a view to solving the problem of teachers the President personally sent letters to old colonial intellectuals telling them that they would do well to come back to Pyongyang and participate in the work of setting up a university. As a result, even intellectuals in the southern half came over to the north across the 38th Parallel.

The President taught that the educational objective of the university was to provide the students with a living knowledge linked with production on the basis of the principles of socialist pedagogy.

And thirty-one years have passed since Kim Il Sung University was born as mother university.

At the time of inauguration the university had 60 teachers, 7 faculties and over 1,000 students. But, today, more than 150 colleges and universities have been set up throughout the country and one million intellectuals trained to run the state on our own.

Now Kim Il Sung University has over 3,500 faculty members, 12 faculties and more than 17,000 students. And it has 6 postgraduate courses and 50

research rooms. In addition, it has a science library, publishing house, printing house and practice centres.

In the compound of the university which occupies an area of 1,560,000 square metres and has a floor space of 400,000 square metres stand buildings of students' hostels in good order.

When we left the university, its buildings were beautifully silhouetted against the evening glow.

(The author is Chairman of the Teachers' Union of Himeji City, Japan, and President of the Himeji Society for the Study of Korean Affairs.)

12. The Folklore Museum

MATSUO TSUKASA

We returned to Pyongyang from Mt. Kungang-san on August 13 when our itinerary was drawing to an end.

The train which left Wonsan at night arrived at Pyongyang Station at 6:30 in the morning. Water sprinklers were spraying water on the streets of Pyongyang from early morning.

After resting for a little while at the Munsuri Guest House we visited the Folklore Museum, where we were received by its director. The museum is situated near by the Taedong-gang River not far from the guest house.

The museum was opened on February 10, 1956, and aims at inflating the national pride of the people by showing them the national relics.

Displayed here in good shape are exhibits showing the work and life of the ancestors of the Korean nation as they were. Among them are farm tools made of antler 7,000 years ago, a plough used 2,000 years ago, a shovel used 400-500 years ago, things showing cultivation and export of *insam* 2,000 years ago, various fishing tackles used in catching fish in the rivers, clayware made 7,000

years ago, and an evidence showing the introduction of potter's wheel 3,000 years ago.

Besides, on display are ceramic ware, ironware which began to be used from 4,000 years ago, various pieces of lacquered furniture, and furniture used by the rich classes. Here I heard for the first time that Japanese word *miso* (soybean paste) had been originated in Korea.

The mural paintings discovered in the tombs of Koguryo period are very similar to those of the Takamatsu mounds of Japan.

On view are *chima* (skirt) and *chogori* (coat) showing the change of their forms, a material concerning *ondol* (heating floor) with a history of 2,500 years and a seasawing board and a swing which were used for games from olden times. Exhibits are indeed too numerous to cite here.

All these exhibits are conducive to making the people acquaint themselves well with the history, geography and customs of their country and have a sense of national pride in order to successfully carry out the Korean revolution.

The director of the museum said in an excited tone: "Our Korean nation is a homogeneous nation with the same culture, customs and language. Ours is the only folklore museum in Korea. But it contains only materials collected in the north and has no materials of the south. It is because US imperialism divided Korea and prevents the unified development of her culture and the mutual visits of relatives. We will not fail to reunify the country in accordance with the President's policy and exhibit

relics of the whole nation."

I came to realize anew that Korea and Japan had something in common between their cultures and had had much cultural interchange between them from ancient times.

I think men get wisdom, establish customs and manners and build up culture in the course of their life. I left the museum with a firm belief that Korea would continue to advance ahead to establish the socialist way of life in the future.

(The author is Chairman of the Himeji City Teachers' Union of Japan, and President of the Himeji Society for the Study of Korean Affairs.)

13. Mt. Kumgang-san

KOBAYASHI AKIHIRO

Mt. Kumgang-san adorned with sky-high rocky peaks and beautiful pines is a world-famous scenic spot, and I had known it from my early years.

However, now, after my actual visit to it, I have a completely new impression of it, which is strong enough to alter even the conception of "journey" I have had to this date. The sightseeing tours, mountain excursions, and "travels" to see and hear of the natural features, historic relics and noted places, which I made in the past, were nothing more than an experience of sense represented by vision and a joy brought by the advent of a new expectant stimulus.

The sightseeing of Mt. Kumgang-san brought me to the realization that my tours of the past had been entirely worthless. Looking back upon my past when I, making a tour, had sought what was extraordinary only to discover ordinary things, I keenly felt loneliness. Mt. Kumgang-san, a mountain of scenic beauty, brought me to think deeply of the true meanings of natural features, magnificent views and touring.

We left Wonsan and drove along the sandy beach

overgrown with pine trees, feasting our eyes on the East Sea. After passing through a recreation ground on the shore of a seaside lake, the air around which is said to be of medicinal value, we reached the hotel in Mt. Kumgang-san. The hotel where we put up was a white three-storeyed building situated in a pine grove on a slope. In the pine thicket long benches were seen here and there along a promenade and the branches of pines were swaying noiselessly in the fresh breeze.

At the foot of the slope a clear stream raced down under a bridge and there was a small yard where there were panels bearing the letters "Friendship," "Solidarity" and "Peace" written in several foreign languages. In front of the yard there were several facilities of a spa. We used them every morning and evening. Each had natural bathtub fenced with stones and a little hot waters were gushing out there. The stones were clean without slight fur and water crystal-clear. The stone-walled bathtub was also available for a steam bath, so I remember it was very effective for banishing fatigue.

On the afternoon of the day of our arrival we started to climb a mountain. I along with a guide there, scaled the top of Oe-Kumgang (Outer-Kumgang). When we entered a winding uphill path, my companion who was looking at my corpulent body heavily armed with cameras repeatedly asked me, "Won't you have a rest around here?" But I refused and eventually climbed to the top of the mountain. Here one can enjoy a superb view of multifarious

rocky mountains soaring as if measuring themselves with each other. It looks like a natural folding screen linking heaven and earth. To the west mountains rise bigger and higher, to the north they slowly fall rhythmically towards the sea, and to the south a straight and smooth range of peaks runs towards the sea. To the east the sea barely comes in sight between mountain peaks.

We jumped from one rock to another more than once, on the narrow rocky peak with the help of iron railings, while enjoying the scenery. I was busy clicking the shutter as I felt an urge to show those scenes as soon as possible to Japanese children and children of Korean residents in Japan. While ascending the mountain I heard a few stories about the Korean people's struggle against the US imperialists at Mt. Kumgang-san during the late Korean war. The superb scenery and the stories associated with the beautiful mountain, which had contributed to defending national independence and attaining national unity, left a deep impression on my mind. According to the stories, a field hospital was set up in the gorge of this mountain during the war; large quantities of war supplies were carried up to the top of the hill yonder; American troops made a hasty retreat having an illusion that the shade of a rock was a large unit of the People's Army; the roads here were the best routes for the transport of materials to the distant hills where fierce battles were taking place. These hills and rocky mountains and the scenic woods were a source of strength to the nation and served as the motherly bosom

to push the wheel of history. Hearing these stories, I keenly felt that the Korean people would cherish and defend for ever this Mt. Kumgang-san tied up with the nation, natural features and history.

Besides, listening to a fairy tale associated with Mt. Kumgang-san, I became aware of the traditional strength of the Korean people. This fairy tale, too, tells that a man bravely fights the devil of the celestial sphere with all his might, takes back his wife from it and builds a Kumgangsán village. This, I suppose, is a most inspiring legend to the people among the legends of the world concerning the creation of the heavens and the earth. Looking at the Sangpal-dam Pond where heavenly maidens were said to have come down and at the magnificent Kuryong Falls, I was struck with admiration at the depths and superb changes of Oe-Kumgang. Water of the ponds of the mountain stream is as blue as the sky, so its stream seems as if emerald, sapphire, jade, agate and diamond were rolling. The same blue, green and red colours change slowly. The colours of flowing water and of the bottoms of the stream fall in chime with the colours of the rocky mountains and green pines, changing themselves every moment according to the position of the sun. Looking at these, one is apt to forget the passage of time. Higher up on the cliff is seen the word "*Chiwon*" (Aim High!) deeply engraved in Chinese characters. It is also carved in Korean alphabet in many other places. Perhaps, those who visited this historic Mt. Kumgang-san were so deeply moved that they engraved such characters on the towering cliffs

for remembrance. The moment I looked into the water of big waterfalls I felt a shudder of chill, and my companion held me up firmly by waist. The singing of a cicada and the blowing of a chill breeze from the waterfalls gave me a pleasant feeling never to be tasted again.

Walking along a some 4-kilometre-long undulating path of Oe-Kumgang, we sightsaw mountain ranges, curious rocks and old pines and gazed in rapture upon the rocks of strange formation and the colours of streams.

Boating on Lake Samilpo near Mt. Kumgang-san was soothing and pleasant. At the Korean-style pavilion standing on a hilltop on the shore of the lake I heard from our guide a detailed account of an incident of unjustifiable military provocation committed by a US helicopter only the other day in July 1977. Even in this place of scenic beauty we could see the figures of young People's Army soldiers standing guard, holding automatic rifles in their hands to meet the unceasing provocations of US imperialism. When I was enjoying a distant view of Hae-Kumgang (Sea-Kumgang) where the surging waves were breaking on the rocks, spraying beads of water, our guide said: "When the country is reunified, I'll certainly take you to Hae-Kumgang. Now we cannot go there because it is within the Military Demarcation Line." Hearing him, I swore to myself, "I'll surely visit here from the direction of Hae-Kumgang when Korea is reunified."

On our way back from Lake Samilpo we dropped in at a place where many of the villagers were said

to have been killed by the US imperialists and, looking at the trace of murder, I could not repress the hatred for imperialism. The more beautiful Mt. Kumgang-san was, the greater hatred I felt towards the imperialist reactionaries.

It seemed that imperialism which only spells corruption and destruction was shamefully disappearing afar before the greatness of the historic combination of grand nature and the nation.

Still vivid in my memory are the lighted windows of the hotels in the thicket toward nightfall and the faces and hands of those Koreans who gave me a cordial hospitality.

I wound up my trip to Mt. Kumgang-san, reaffirming that it is a perpetual treasure of Korea just worthy of its name.

(The author is teacher of the Hussa Third Middle School of Tokyo Metropolis, Japan, and Director of the Executive Committee of the Tokyo Metropolis Society for the Exchange of Teachers between Japan and Korea.)

III. THE INDEPENDENT NATIONAL ECONOMY

14. Korean Agriculture As I Saw It

—REMINISCENCES BASED ON THE
“THESES ON THE SOCIALIST RURAL QUESTION
IN OUR COUNTRY”—

KOMINE YUZO

1. GREAT IRRIGATION CHANNEL SEEN FROM THE AIR

Our airplane is now flying over the Amnok-gang River worded in a verse of “The Song of General Kim Il Sung”. Spreading below my eyes are the bluish mountain ridges and green carpets (probably paddy and non-paddy fields) stretching up to the sea into a hazy distance. Our plane left Peking at 8 a.m. for Pyongyang. Now it has safely entered the air of the Democratic People’s Republic of Ko-

rea, the country which is near yet remote to us and where the Juche idea is flowering to earn the highest respect of the world. No passenger muttered in a way of suggestion, "Oh, this is Korea!" But I could feel it by intuition at the sight of the mountains which are all clothed in a green mantle with the Amnok-gang as the border. Satogami sitting by my side whispered to me, "We've entered Korea at last." He seemed to be in the same feeling with me. We soon felt the plane started lowering its altitude little by little as Pyongyang was drawing near. On closer scrutiny, I noticed big reservoirs located on mountain-tops or in valleys, like lakes, large and small. The surfaces of their waters are dazzling in the broad sunshine. Silvery waterways run out in all directions towards the fields starting from the feet of mountains. The brilliant sunshine, silvery water surfaces, and waterways stretching like silk threads weaving their way through thick foliages—all these are fused into a breath-taking scenery. On closer inspection, the large and small reservoirs deserving to be called lakes are all linked with waterways.

The plane is flying lower and lower. The beautiful land of Korea becomes ever more distinct. A denuded hill can hardly be seen. All hills are thickly wooded up to their tops. Coming in my sight are the well-tended terraced fields, orchards, vast rice and maize fields, and irrigation waterways crisscrossing them like a checkerboard. In Korea, unlike in Japan, a great nature-remaking is carried out in such a way as to preserve the beauty of nature and

every inch of the farmland is under meticulous care. It is the acme of beauty, a wonderful harmony of nature and human beings. "Oh, this is a real land of socialism."

Bearing me rapt with a wild joy, the plane slid down on the Pyongyang airport.

We were warmly received by functionaries of the airport and lovely Korean children who seemed to have turned out early to meet us. Vice-Chairman of the Korean Society for Cultural Relations with Foreign Countries spoke in welcome of us. He proudly said:

"This year (1977) our country will surely scale the height of 8.5 million-ton grain output." His bright eyes and confident expression at the time were very impressive. If it were Japan, we would have heard an ordinary diplomatic speech of welcome. But that government official spoke to the new foreign visitors to Korea about Korea's weather, work of farmers and even about the output of farm produce. It was beyond our imagination and we were moved by the fact that the entire people are deeply concerned about agriculture and other production activities.

Both sides of the expressway leading to Pyongyang from the airport were fringed solidly with maize fields, orchards and vegetable plots. Every crop plant bore the trace of a careful work hand. The ears of maize were all out. On closer look I noticed the maize plants were supported by chemical-fibre ropes to keep them from falling by wind or rain.

I could feel through my whole body the attach-

ment of the people of this country to farm crops and their zeal for state construction. I was looking at the fields with admiration and rapture when the councillor of the Korean Society for Cultural Relations with Foreign Countries in company with me asked, "Do you have an interest in agriculture, delegation leader?" This question struck me dumb.

2. REAL SOCIALISM

As mentioned just above, at the sight of the grand nature-remaking, irrigation facilities and well-tended farm land, I muttered in spite of myself: "This is a real land of socialism."

The DPRK seen from the air was literally a great agricultural state with ramified networks of irrigation. And on the ground I ascertained it by intuition. Every crop plant was marked with the sincerity of farmers, every farm plot tended meticulously, farmers were wearing optimistic expressions, tractors, big and small, were working here and there on the rural roads. "Oh, this is a real land of socialism." This first impression was further deepened later during our inspection tour and turned at length into a great joy. But what is the key to such development of agriculture in Korea which has long attained self-sufficiency in food even with her limited arable land and is now striving to top the height of 10 million tons of grain in the near future?

3. "THESES ON THE SOCIALIST RURAL QUESTION IN OUR COUNTRY" AND I

In the spring of 1972 I read the "Short Biography of KIM IL SUNG," and received a great shock from it. Then I was gradually attached to the Juche idea. In the autumn of that year I organized a "society for the study of the Juche idea" with teachers in Ota under my sponsorship. This society touched a wide range of subjects including many works of President Kim Il Sung, the question of Korea's independent peaceful reunification and the Socialist Constitution. One of the most impressive works was the "Theses on the Socialist Rural Question in Our Country". It appealed to my heart more because I had been much concerned over the agrarian question under the socialist system. What I derived a lesson from the theses on socialist rural question through my study and many comrades' discussions of it was precious enough to overturn my outlook on the world, my view of social life and my theory of life, though it may sound exaggerative.

The socialist rural theses was by no means such a mere conceptional and theoretical work that studies the agrarian question as one separated from a sociopolitical structure. It was really a well-knit theoretical work of social science permeated with the profound and correct world outlook of President

Kim Il Sung based on the Juche idea and with the deep love for human beings of the President who shows warm concern over the life of the popular masses. It also could be said to be a guiding document which clearly indicates the road for the entire world people to follow by presenting President Kim Il Sung's profound view on the state, that is to say, on how to build a state. It is not too much to say that the socialist rural theses is a great scientific document of comprehensive system which illumines the road of human progress. It correctly and minutely explains the policy of developing agriculture and industry simultaneously, not separately, the way to remove the distinctions between town and country, mutual relations between thought and science and technology, modernization and industrialization of agriculture, educational policy, the leading role of the working class, the working-class-ization of peasants, rural electrification and irrigation—all the tasks related to the development of agriculture under the socialist system. Laying emphasis on the simultaneous development of agriculture and industry, it kindly teaches the popular masses that they would suffer failure if they put up either of the two only while neglecting the other.

Needless to say, President Kim Il Sung defined the current era as the era of Juche. This view insists that all peoples and nations on the globe demand independence and self-support, that is, Juche which has become the basic trend of the world in the present era, that the peoples of various countries will and are practically fighting in demand of in-

dependence in face of the intensified oppression of the imperialists and they will win this struggle without fail, and that the days are gone when the imperialists competed with each other for their own prosperity by repressing the peoples of other countries at will for centuries. The liberation of peoples in Cambodia, Vietnam and Laos, their victory of struggles for independence, the advancement of the struggle of many peoples in Asia and Africa for independence and liberation, the historic advent of the third world, the economic panic sweeping the capitalist countries of the world since oil crisis—all these are the best evidences telling the full correctness of the assessment of the present era by President Kim Il Sung.

How to build a state in view of this assessment of the era? In this connection President Kim Il Sung said:

“The Juche idea is based on a philosophical theory that man is master of everything and decides everything.” (*The Non-Alignment Movement Is a Mighty Anti-Imperialist Revolutionary Force of Our Times*, Eng. ed., p. 284.)

Explaining the state building based on the Juche idea, President Kim Il Sung also taught that it **“...is embodied as independence in politics, self-reliance in the economy and self-defence in national defence.”** (Kim Il Sung, *Selected Works*, Eng. ed., Vol. VI, pp. 256-57.)

This teaching carries the priceless lesson in our age. Because what state should be built after doing away with imperialism is a question on which

depends the future of a nation concerned. In other words, because it would be of no use if one imperialism overthrown with great efforts is replaced by another or the fruit of the revolution is rotten from inside. There are many illustrative instances of it.

President Kim Il Sung has personally translated the Juche idea authored by himself into practice successfully in his own country, thereby clearly indicating the road the nations of the third world should take. That is why today heads of states and experts are visiting Korea ceaselessly from non-aligned countries including newly-independent countries of Asia, Africa and Latin America forming the third world. Therefore, we should say that President Kim Il Sung is not only the leader of the entire Korean people but also the leader of the world winning the respect of the peoples of all countries.

As is clear, it can be said that all domains of the Republic have been systematized and standardized by the Juche idea. Therefore, if we study Korea's agriculture separately from the general system covering industry, ideology, science, technology, education, culture, etc., we'll be unable to extricate ourselves from the framework of its phenomenal analysis, and may commit a big blunder if we are not careful. Like this, the Republic is a country with a fathomless depth of meaning.

4. "THESES ON THE SOCIALIST RURAL QUESTION IN OUR COUNTRY" IS THE PROGRAMME OF REVOLUTION

Needless to say, our group visiting Korea was not an agricultural inspection group as its name "a delegation of Japan Teachers' Society for the Study of the Juche Idea" denotes. The aim of our visit was to learn the living Juche idea in the domains of education, culture, economic construction and industry. It was absolutely impossible for us to inspect all these fields during our 18-day sojourn. So we had to inspect them at a rush. Upon our arrival in Pyongyang we expressed the hope to inspect many domains including education and culture.

The councillor of the Korean Society for Cultural Relations with Foreign Countries who acted as our guide from beginning to end observed, wearing an apologetic smile on his face: "I extend my regard to your zeal for study, but it is hardly possible to inspect all those places on your itinerary." He didn't show any sign of displeasure at our excessive demand but heard all our wishes out with a smiling face and answered in the affirmative.

As for me, I wished to inspect mainly agriculture and fishery. But the latter was excluded from the itinerary that time because of our heavy schedule. To acquaint ourselves with Korea's agricul-

ture we inspected the People's Economy Institute and various exhibitions and went to the Chongsan Cooperative Farm, Taesong Reservoir and the Kumsong Tractor Plant. Before explaining why we had chosen these three places, I should like to further touch on the socialist rural theses.

The socialist rural theses was published in 1964 and I have already mentioned that it is a historic, epochal work of comprehensive scientific system covering industry, science, technology, education, culture and all other domains.

No one had ever advanced a specific proposition as to what position the peasant and agricultural questions should assume in the whole course from socialism to communism following the establishment of the socialist system in the countryside, and this problem had failed to be theorized for ages.

In the socialist rural theses, President Kim Il Sung not only gave a comprehensive analysis and theoretical answer to this problem but also elucidated the practical way to solve it, thereby working a great exploit. Herein lies the reason why the socialist rural theses is a historic, epochal work.

It was in 1958 that the socialist system was established in the countryside of the Republic. We can know this from "On the Victory of Socialist Agricultural Cooperativization and the Future Development of Agriculture in Our Country", a speech delivered by President Kim Il Sung in January 1959 the next year at the National Congress of Agricultural Cooperatives.

President Kim Il Sung boldly tackled the task of solving the important question on how to set the place of the agricultural question in the whole course from socialism to communism after the socialist system is established in the countryside, not confining it to the phase of the socialist economic construction. This glaringly shows the full image of President Kim Il Sung as the leader of the people, as the leader of the world.

The socialist rural theses of President Kim Il Sung was not written merely at the desk. The President had led the anti-Japanese revolutionary struggle in the worst condition as a brilliant commander, and in the teeth of this hard-fought struggle, created the Juche idea. He is a man of lofty virtue who goes deep among the people and learns from them. He led the National Congress of Agricultural Cooperatives, went to the countryside and worked together with farmers, sharing board and bed with them. He would be seen talking with farmers in the yard of a farmhouse, carefully listening to their views and wishes. He fully grasped and analysed the troubles of the farmers and the agricultural management. The first place he chose as the spot of such guidance was the very Chongsan Cooperative Farm. We were told that the President stayed there for fifteen days.

I bet President Kim Il Sung is the only leader in the world who goes deep among the people for on-the-spot guidance, travelling to factories and rural and fishing villages including remote mountain villages.

After taking such great troubles and by relying on his deep perspicacity and philosophical speculation, the President finally completed the "Theses on the Socialist Rural Question in Our Country". In this rural theses President Kim Il Sung wrote:

"For the successful solution of the peasant and agricultural questions under socialism, it is imperative to adhere firmly to three basic principles in rural work.

"First, the technical, cultural and ideological revolutions should be thoroughly carried out in the rural areas;

"Second, the working-class leadership of the peasantry, the assistance of industry to agriculture, and the support of the towns to the countryside should be strengthened in every way;

"Third, the guidance and management of agriculture should be brought continuously to approach the advanced level of enterprise management of industry, the bonds between all-people property and cooperative property should be strengthened, and cooperative property should be steadily brought closer to property of the whole people." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. IV, p. 36.)

These three basic principles are closely linked with one another and form an integral system in embodying the thought on eliminating the distinctions between town and country, and the class distinctions between the working class and peasantry. The theses defines the rural question as a question of the revolution following the establishment of the

socialist system. The proposition on the rural question at the time of Lenin regarded it as an economic problem, not as a question of the revolution. Accordingly, stress was laid only on the economic phase, that is, only on the problem of how to develop the agricultural productive force and technique.

The socialist rural theses of President Kim Il Sung is not a mere economic programme for the development of the agricultural productive force and technique. It is a revolutionary programme for continuously and thoroughly carrying out the revolution in the countryside for the complete victory of socialism after the establishment of the socialist system in the rural areas, for removing the class distinctions between workers and peasants and distinctions between town and country, and for building a classless society, that is, a communist society. It also clarifies the question of making a continuous revolution on the part of the working class by leading the peasantry even after the establishment of the socialist system in the countryside, in other words, the question of fulfilling the historic mission of the proletarian dictatorship. It may be said that the socialist rural theses is not only the programme for rural construction but a programme of the working class itself.

The technical, cultural and ideological revolutions pointed out in the first principle are the tasks to be carried out by the masses of the people. They are unthinkable apart from men. And the zeal of the people is displayed only when they are all aware

of their being masters. The socialist rural theses is also a programme embodying the Juche idea in itself. Accordingly, it sets it as imperative to combine the technical, cultural and ideological revolutions as an integral whole and, at the same time, attaches important significance to the ideological revolution and teaches us to carry out the technical and cultural revolutions with it as the core. This means the ideological revolution is of weighty significance for the masses of the people.

5. AT THE CHONGSAN COOPERATIVE FARM

I visited the Chongsan Cooperative Farm, the Taesong Reservoir and the Kumsong Tractor Plant to be deeply moved by the fact that the socialist rural theses was being translated into practice just as it is to bring about a great astounding leap. Electricity reached every farmhouse. Every household is furnished with a TV set and other cultural facilities. They are not inferior to urban dwellings in terms of culture, and their occupiers are all wearing incredibly bright expressions. No shadow of rustic gloom is to be seen there. The fields of the Republic are interlaced with irrigation waterways, totalling some 40,000 kilometres in length, long enough to girdle the globe. Every year witnesses a bumper crop in all sorts of weather. Backed by the sky-high spirit of its people, this country will

scale the height of 10 million tons of grain output in the near future.

Enforced in the rural districts just as in towns is the universal compulsory free eleven-year education to give common knowledge and technique to rural boys and girls. Preschool children are looked after at rural creches and kindergartens so that their mothers can work on their cooperative fields with no worry about them. The clinic in each ri has been turned into a hospital equipped with internal medicine, surgery, dentistry, pediatrics, obstetrics, etc. The whole medical care is given free to the cases. What a bliss it is!

Seeing with my own eyes the socialist rural theses being realized with brilliance, I was again buried in emotion. And I couldn't help turning my mind to the reality of Japan from a far-off land of Korea.

It has now turned out that the "high growth" policy starting from the 1960's has brought about nothing but a hollow prosperity. So far Japan has relied on other countries for most of her provisions. The amount of her food import has swelled 16 times in the past decade or is worth 8, 122 million dollars. As a result, her "self-supporting agriculture" is gone in a jiffy and the rate of her self-sufficiency for food has dropped to 37 percent from 80 percent in 1955. What on earth could all this mean? And how on earth to explain the fact that the acreage of her arable land was reduced to 5.61 million hectares in 1974 from 6.07 in 1960 and that the number of her farm households to 5.03 from 6.06

million, that is, a decrease of one million? While following such a phenomenal agricultural policy that has halved her food self-sufficiency, Japan has put weight on heavy and chemical industries dependent on other countries for their raw materials. Are they so important? Isn't it that Japan is now in a most unstable state while it looks stable on the surface? Isn't now the time for Japan to become aware that a nation oppressing and exploiting others can by no means be free itself? She will never be autonomous and independent in politics so long as she clings to the military power of the United States, instead of finding her outlet in the building of an independent national economy. My heart strongly appeals to Japan to return to her candidness and learn much above all from the Democratic People's Republic of Korea.

(The author is Chief of the Ota Branch, Tokyo Metropolitan Teachers' Union, and Manager of the Japan Teachers' Liaison Council for the Study of the Juche Idea.)

15. Central Industrial and Agricultural Exhibition

TANAKA JOJI

ADVANCED AGRICULTURE AND INDUSTRY

The Central Industrial and Agricultural Exhibition in Pyongyang vividly shows its visitors the present state of Korea's economic construction in kind covering all branches from heavy and light industries to agriculture, fishery and daily necessities industry.

We were received by the vice-rector and entered the huge hall to find various home-made machine tools including shapers and lathes displayed in good order. It is said that the output value of machines in 1975 was 668 times more than 1946. Our guide remarked: "At present our country is meeting on its own 98.1 per cent of the machines it needs." All tractors are home-made and 100,000 tractors are already sent to the countryside. The export of machines grew 102 times in 1975 as against 1950.

On the notice-board at the entrance of the hall

were seen the "ten-point prospective goals of the socialist economic construction" which were made public in 1974. They revealed the prospects of this country. The goals were: 12 million tons of steel; one million tons of nonferrous metal; 100 million tons of coal; 50,000 million kwh of electricity; 20 million tons of cement; 5 million tons of machine-processed goods; 5 million tons of marine products; 5 million tons of chemical fertilizers; 100,000 *chongbo* of reclaimed tideland; and 10 million tons of grain.

The exhibition gives detailed accounts of the features of economic construction based on the Juche idea—the relief of workers from arduous labour through the introduction of remote-control devices for furnaces, the process of the production of chemical fibre "vinalon" out of anthracite and limestone and that of chemical fibre "mobilon" out of reed in Korea where the wool and cotton output is limited. Besides, the exhibition tells us of the production of chemical fertilizers through the gasification of anthracite, development of the light industry capable of turning out 32.5 metres per capita, the production of various processed goods out of maize, the steady improvement of maize seeds, the completion of rural irrigation, urbanization of rural villages, the introduction of the three-way transport, pipe, belt and cable, the expansion of land (tideland) by damming off the sea with muck, the baking of firebricks with magnesian clinker, the manufacture of synthetic rubber, the introduction of the system for sending six messages over a single

wire, the manufacture of TV sets, household electric utensils, Korean *insam*, electronic computers, and what not.

On display in the compound of the hall are a locomotive and passenger coaches painted red, blue, yellow and green. The sleeping car is divided into compartments, and each compartment has four roomy berths, the two upper and the two lower.

I was also surprised to see a 300-hp large-size bulldozer, a 100-ton lorry, an excavator with a ten-cubic-metre bucket.

In the past the corrupt feudal rulers had long lorded it over Korea. Then Japanese imperialism made Korea its colony for 36 long years, exploiting and oppressing her people. Koreans had had to lead a wretched life. Their hope, I hear, had been to live under tiled roofs, eat polished rice with meat and wear silk clothes. In reality during the period of Japanese imperialist rule they were deprived of all rice produced in their own country and barely kept the pot boiling with millet and barnyard millet. Korea has a shining history and culture. But the wheel of her history went backward under the rule of the quislings at home and the outside forces roped with them.

The national-liberation struggle was crowned with victory and Korea was liberated from the yoke of Japanese imperialism in 1945. But everything was ruined due to the aggressive war forced upon Korea by US imperialism between 1950-53. In Pyongyang, for instance, the enemy dropped one bomb per capita. This very Korea, however, ac-

completed its historic task of industrialization with credit in a matter of 14 years and turned herself into a powerful socialist industrial state with mighty heavy industry, modern light industry and advanced agriculture.

THE GOALS ATTAINED APACE

The socialist economic construction of Korea which started from "naught" has been carried on generally in the following stages:

The first stage coincides with the period of the Three-Year Plan from 1954 to 1956. Starting right after the Fatherland Liberation War, this plan set the goal of attaining the prewar level through rehabilitation and construction. It was overfulfilled by 22 percent ahead of the schedule in all indices including pencils.

The second stage is the Five-Year Plan period from 1957 to 1961. The goal was to lay the foundation of socialism. The plan was carried out in two years and a half in terms of the total industrial output value. In this period the Chollima movement was launched to bring about a great stride in every branch of economic construction in the revolutionary spirit of self-reliance. Private trade and industry were transformed on socialist lines and agriculture cooperativized smoothly as well to remove once for all the source of exploitation and poverty which had gone down for thousands of years. Korea

was already turned into a socialist industrial-agricultural state in this period.

The third stage is the Seven-Year Plan period from 1961 to 1967. This plan had to be extended for three years with the simultaneous undertaking of economic construction and defence building in face of the intensified provocative manoeuvrings of the United States which created the Caribbean crisis in 1964 and intruded its armed spy ship "Pueblo" in 1968 and its "EC-121" in 1969. The task of industrialization, however, was finally carried out in this period. The rate of economic construction grew 12.8 percent every year in spite of defence building.

The fourth stage is the Six-Year Plan period from 1971 to 1976. The plan was fulfilled one year and four months ahead of schedule by carrying through such an economic construction line as of giving precedence to heavy industry while developing light industry and agriculture. From 1978 the Republic set to carry out the new Second Seven-Year Plan. As of 1975 the total output value of machines was 668 times higher than in 1946. The Republic is now exporting its goods to over 40 countries including socialist countries such as the Soviet Union, China and Czechoslovakia, and some capitalist countries.

WHAT IS THE TECHNICAL REVOLUTION?

It is necessary to automate or semi-automate all

the industrial branches and particularly to speedily complete the comprehensive mechanization of the pit work—tunnelling, ore or coal cutting and other work at mines where most of labour is arduous and consumptive. In the metallurgical, chemical, cement and other industries labour under heat-affected and harmful conditions should be completely removed by establishing a system of directing production through industrial TV and radio communications and widely introducing automation and remote control in production.

It is also necessary to fully meet the growing demand of the national economy for transport by pushing ahead with railway electrification, putting the rolling-stock on a modern, large-sized and high-speed basis, actively applying cable, belt-conveyor and pipeline transport and drastically improving the technical equipment of transport.

The rural technical revolution should be vigorously promoted to industrialize and modernize agriculture by further consolidating the successes made in rural irrigation and electrification and accomplishing rural chemicalization and comprehensive mechanization at an early date.

The food processing industry should be further developed to produce more foodstuffs and completely relieve women from the heavy burden of household chores.

These are the three major tasks of the technical revolution for liberating the working people from hard labour.

The chemical industry of Korea produces vinalon

and vinyl plastic from limestone and anthracite, mobilon from reed, tyre from synthetic rubber, and turns out anilon, tetoron and polyethylene. New big chemical plant have risen.

The cement output in 1976 showed an increase of 2.4 times over 1970.

The output of textiles made of vinalon, mobilon, silk, wool and flax has reached 600 million metres.

The food processing industry is fully meeting the demands of the people for meat, fish, bean paste, soy, cereal and fruit processed goods, cold drinks, etc.

The footwear industry turns out various kinds of high-quality footwears including artificial leather shoes, vinyl shoes, and sneakers. Korea has laid a solid daily necessities industrial base by building hosts of modern central and local daily necessities factories.

Before liberation Korea found it hard even to manufacture pencils. But she has now attained complete self-sufficiency in consumption goods by mass-producing electric washing machines, refrigerators and other household utensils and miscellaneous goods.

The rapid growth of the light industry has made the people enjoy a richer and more cultural life with home-made light industrial goods; women free themselves gradually from the heavy burden of household work.

Apples and peaches served to us as desserts during our stay were not so big and good-looking but delicious. We were told that agricultural chemi-

cals are not used in fruit growing and that fruit plants bear rich crops as there is a small damage by vermin.

(The author is an executive member of the Tochigi Prefectural Teachers' Union of Japan and Chairman of the Koyama Japan-Korea Society for the Exchange of Teachers.)

16. People's Economy Institute

ISHIHARA JUICHI

On the morning of August 25 (1976) when there was a slight sign of early autumn we, guided by Vice-Chairman of the Korean Society for Cultural Relations with Foreign Countries, left the Munsuri Guest House and paid a visit to the People's Economy Institute fenced by willows and garbed with flower gardens. It is located in the eastern suburb of Pyongyang.

We were received by the vice-rector of the institute and walked into the entrance hall. Thereupon we encountered the respectful image of President Kim Il Sung giving on-the-spot guidance to the institute and acquired the first strong impression that this country as a land of learning where everyone is studying was making special efforts for the training of Korean cadres. I'm now going to introduce below what I inspected referring to the sincere explanations given by the vice-rector of the institute.

* * *

Unlike the colleges and higher special schools

for popular education, which are directed and controlled by the Higher Educational Department of the Education Committee of the Administration Council, this institute is placed under the direct control of the Central Committee of the Workers' Party of Korea to train Korean cadres like "Kim Il Sung High Party School", the "Central Political School of Working People's Organizations" and the "International Relations Institute". Each province or county has its own Party-controlled college and school to train cadres for Party, state and economic organs and working people's organizations.

In the name of the "People's Economy Institute" the word "people" refers to training cadres necessary for running the State power, that is, the power of the working people, and the word "economy" refers to training cadres necessary in all economic branches of the DPRK. In other words, the name of the People's Economy Institute comes from the meaning of training cadres running power, the State and the economy. People's economy does not merely denote the economy but bears the meaning of the whole national economy.

To put it by way of suggestion, the Socialist Constitution of the DPRK is distinctly marked by Chapter I Politics, Chapter II Economy, Chapter III Culture and other chapters, and Article 31 of Chapter II reads:

"The national economy of the Democratic People's Republic of Korea is a planned economy.

"In accordance with the laws of economic de-

velopment of socialism, the State draws up and carries out the plans for the development of the national economy so that the balance of accumulation and consumption can be maintained correctly, economic construction accelerated, the people's living standards steadily raised and the nation's defence potential strengthened.

"The State ensures a high rate of growth in production and a proportionate development of the national economy by implementing a policy of unified and detailed planning." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. VI, p. 359.)

The institute was founded on July 1, 1946 right after liberation under the direction of President Kim Il Sung. At first it ran the quarterly, half-year and one-year courses. Then it gradually extended their terms to half-, one- and two-years. At present it keeps the following four courses to train economic managerial workers of the country.

Firstly, the four-year course: Admitted here are core cadres of around 30 on the recommendation of local organs. They are functionaries of county-level organs and workteam or workshop leaders of factories who have a work record of more than five years after graduation from senior middle school. When they finish the four-year course of the institute they work in their original positions for 2 or 3 years and then are promoted to the post of factory director or responsible county functionary. This course is aimed at training successors to revolution who are capable of taking the place of those who have worked from right after liberation and

are now aged 50-60 years.

Secondly, the two-year course: This course receives those selected from among the promising cadres on the job. Aged around 40 they are deputy chiefs of county-level organs, vice-directors and workshop leaders of factories and vice-directors of departments of central organs. Upon finishing this course they are promoted to the post of one-grade higher level.

Thirdly, the one-year course: This is an incumbent workers' course. Enrolled here are heads of bureaus and departments of central organs, chairmen of county people's committees, and directors and chief engineers of factories who return to their original posts after studying one year.

In some factories their directors are enrolled in this course one year, chief engineers next year and vice-directors the year after next. In this way a factory director goes to this institute twice or thrice in ten years. A functionary may lag behind the developing reality while being kept at his post for three or four years. So he should be made to acquaint himself with the development of the nationwide economy through study and refer to it in his work. Those who passed through the four-year course of this institute are to attend the one-year course after the elapse of 3-4 years.

Fourthly, the one-month course: All cadres including Vice-Premiers, Ministers, Vice-Ministers and Department Directors of the Administration Council, chairmen of the provincial and county people's committees, and directors and chief engineers of big

enterprises take this course once every year.

Chief and vice-chief of an institution are enrolled here alternatively, and during the former's attendance the latter takes full charge of the institution. This enables both of them to study like an ordinary student according to the rules of the institute, free from any worry about the work of their institution.

Here the cadres study the tasks ahead of them and the political situations at home and abroad, putting main stress on the important teachings of the great revolutionary leader, so as not to lag behind ideologically. Solicitude is thus shown to them to work constantly with sound minds.

The educational aim of the People's Economy Institute is:

Firstly, to equip all the cadres with the great Juche idea and revolutionize and working-classize them;

Secondly, to give them the knowledge of management on their respective branches and increase their ability for management and operation;

Thirdly, to train cadres for the management of the national economy.

To achieve this aim the institute runs the following faculties for the training of the managerial workers of the national economy: a) state economic construction; b) agronomics; c) industrial management; d) commercial management; e) finance and banking; f) planning and statistics; g) material supply.

This institute gives weight to teaching the meth-

od of work. It allots 30 per cent of the study hours for lectures and the remaining 70 per cent for practice for the consolidation of the learned knowledge. The methods of study are lectures, discussions, film lectures (a film on the on-the-spot activity of a factory director, for instance, shows the positive and negative aspects of his work method), the writing of a report and thesis, etc. The study rooms numbering over 50 are furnished with various teaching materials invented and devised to teach the method of work with practical examples and models. A teacher would raise a problem and a student would solve it practically. If he does it right there will appear an electric signal of O.K.

The next is the stage of developing working ability through practice at factories and enterprises. To take the four-year course as an example. In order to enable a student to discharge the duty of a workteam leader in the first year he is made to work as assistant workteam leader at a factory and learn the work rules formulated by the factory management for a workteam leader. He is made to practice as workshop leader in the second year, as vice-director or chief engineer in the third year, and as director in the fourth year.

There are model factories throughout the country as practice grounds for learning the method of work. They are all staffed with graduates of this institute from directors down to workteam leaders. In teaching the method of work, there is the work rule for respective managerial duty. There students practice on this work rule and master it in

the capacity of director, instead of going to other factories and learning from their directors.

The teachers of this institute are to go down to factories or county people's committees by turn to fulfil the duties of their directors or chairmen. At present, however, half of them give lectures at the institute.

The students number some 3,000. (Women hold 30 per cent, and especially, commercial and financial functionaries account for over 80 per cent.) The institute has produced 30,000 graduates who have assumed responsible posts in all fields of the Republic.

This institute admits students on the recommendation of their respective organizations. If a student makes a bad showing, his organization is subject to restriction on its next year's recommendation. So each organization is prudent in recommending a student. There is no entrance examination. But every student has to sit for strict terminal, annual and graduation examinations and submit a written report and thesis once a month. This means he has to write twelve reports and twelve theses a year. As there are many directors among the students, the institute puts stress on cultivating their ability to write a thesis, travelogue and report and map out plans. This helps a director develop his ability to write a summary report and decision, discuss at the factory Party committee, and make a concluding speech at a factory meeting. While in the institute every student is paid as much as he was on the job and has to follow the discipline of the

institute, regardless of his rank, and dig into his studies.

The main textbooks are written directly by teachers of the institute. The President personally revises and completes them before use. The institute owes its present development to the parental solicitude and guidance of the President. It has received his teachings on over 100 occasions and his on-the-spot guidance on more than 20 occasions.

Guided by the vice-rector we looked around the interior of the institute. Displayed in an orderly manner in each exhibition room were various kinds of such colourful visual aids as specimen, models, diagrams, maps and statistical tables, each bearing an easy-to-understand explanatory note. The exhibits give systematic knowledge and technology on all fields such as agriculture, pomiculture, sericulture, forestry, agro-meteorology, soil preservation and improvement, prevention of and relief from damage by harmful insects, fishery, stock-breeding, mining, generation of electric power, metallurgy, machine industry, internal-combustion engine, architecture, communication, etc. They also help the students acquaint themselves with the immediate tasks and prospective goals of the national economy.

Let me introduce one of many things which deeply impressed me. It is a diagram on the rule to action to be observed in doing work with people. At a glance of it a student may see how to discharge his basic duty as sub-workteam leader from morning till evening. He gives precedence to work with his team members, helping them and respecting their

views. Each cadre should be educated to acquire this quality.

What drew my attention now in object lessons, that is, in practical training was a precise method of teaching how to prune fruit trees. There is a model tree in the wall picture. A touch of the pointer on a branch to be pruned off would make it disappear from the model tree.

Before another diagram showing the Tae'an work system I heard the explanation of its superiority over the old management system. The Tae'an work system is an advanced form of socialist economic management which renders it possible to operate the economy on a scientific and rational basis in reliance upon the collective efforts of the producer masses. It has been introduced at all factories since November 1961 and is formulated in Article 30 of the Socialist Constitution promulgated in 1972. Through inspection I could see the efforts to bring this system home to all cadres as the basic principle of their work.

Really great is the role the cadres of all levels play in managing and operating the daily developing national economy of the Republic, making the entire people participate in production with a responsible manner and in accelerating the socialist construction by successfully pushing forward the three revolutions without letup.

After crossing over the Amnok-gang River on August 17 last, I saw the attractive rice and maize fields, orchards, irrigation waterways which stretch as far as the eye could see, lush green trees covering

rocky hills, lovely nature in which every inch of land is under meticulous care, and agriculture and industry which advance harmoniously like the two wheels of a cart. Amid such reality cadres are in firm unity with the entire people and are studying strenuously to deepen the three ideological, technical and cultural revolutions in keeping with the new situation. Their sight deeply moved me.

(The author is Executive Chairman of the Teachers' Union of Toyonaka City, Osaka Prefecture, and Chief of the Toyonaka Teachers' Society for the Study of Japanese and Korean Affairs.)

17. The Countryside of the Republic

—A VISIT TO THE CHONGSAN COOPERATIVE FARM—

UCHIDA NAGAO

Today the Democratic People's Republic of Korea is developing into a modern industrial state, based on her socialist national economic system. It is interesting to have a look at the economic construction of the Republic when the "high economic growth" policy of Japan is bringing one abnormal situation after another by giving precedence to the development of big monopoly enterprises, the heavy and chemical industries in particular, at the expense of agriculture.

The Republic is pushing ahead with the modernization of agriculture alongside of industry and has attained complete self-sufficiency in provisions. This offers a sharp contrast with Japan which is walking the road of industrialization against harsh odds—turning to other countries for most of the major foodstuffs of her people while ruining her agriculture and sacrificing her peasants, getting some of

her respective areas overpopulated and some others sparsely inhabited, suffering from her pollutional industries.

In this sense, I would like to introduce the countryside and peasants of the Republic through the Chongsan Cooperative Farm we inspected.

An hour's drive from Pyongyang, the capital, and you will get at the Chongsan Cooperative Farm known to all in the Republic.

Managerial chairwoman of this farm was middle-aged. She cordially welcomed our party and gave us a logical account of her farm within a limited time. To tell for your information, the women of this country are all working everywhere in the realms of the public life and you'll find quite a few female administrative responsible workers, factory directors and school principals in towns and villages. Now allow me to introduce this farm, referring to what we heard from its managerial chairwoman and directly witnessed.

At present this cooperative farm has 600 households with a population of 3,400 and 1,058 *chongbo* of farm land (over 640 *chongbo* of paddies, 65 *chongbo* of orchards, and some vegetable gardens and mulberry fields). It runs a diversified farming, laying main stress on grain production, growing vegetable and breeding livestock.

The farm has 65 Chollima tractors, 20 small tractors, 10 bulldozers, 40 combines and over 40 kinds of other farm machines.

The farm land is under the cooperative ownership with *ri* as the unit. The production plan is laid out

according to the state national economic plan and, under this plan, the farm draws up its detailed plans for production, financing and manpower. All its products except those reserved for its own consumption are purchased by the state at fixed prices. The income is distributed according to the quantity and quality of work done on the socialist principle of distribution after putting aside the funds for the following year's farming and the common funds for cultural use. For instance, in 1976 each household of the farm received 2,700 *won* of cash and 8 tons of grain on an average, and the figures are expected to grow to 3,000 *won* and 10 tons in 1977. Every farmer can dispose of his surplus grain by way of selling it to the state according to his wish. To our knowledge, this income of each farm household seems very low as compared with Japan. But it should not be compared so simply.

To begin with, in this country there is no tax put on the farmers. They live in modern houses built entirely at the expense of the state. The house which we visited directly belonged to a tractor operator of the farm. It was a cosy house with three *ondol*-heated sitting rooms, a kitchen and a dining room. Rural houses are one- or two-storey tile-roofed ones, built in good order in sunny places.

No rent is levied on these houses. Though water and electric charges are paid by the farmers, they account for only 2 per cent of their income.

Now let me touch on the problem of nursing and rearing children. Rural women, too, receive a paid 77-day maternity leave. And after the leave their

children are brought up collectively under the good care of the nurseries. Education at a kindergarten, primary school and higher middle school is all free of charge. Sixty per cent of the higher middle school graduates in the countryside enter colleges where they continue their studies even receiving stipends without footing any school expenses. In short, the education of children is quite free. So is medical treatment. Medical establishments are set up in farm villages with a cooperative farm as a unit, and the Chongsan Cooperative Farm has 17 doctors working for the health of the farmers and their families.

In the central part of the farm stand public establishments. For instance, the farm's hall of culture is a fine building with 600 seats where various meetings are held and plays and movies presented usually.

How are the old people faring? A system of old age pension is thoroughly established in this country. A man of 60 and a woman of 55 are presented with pension to lead carefree life for the rest of their days. Farmers, too, enjoy a paid leave every year and spend holidays at rest homes and sanatoria in scenic places during a slack season. In this case the expenses for their travel and recreation are not paid by them.

Writer Oda Makoto, after coming back from his visit to this country, wrote his candid impressions in the February and March 1977 issues of *Asahi Journal*. Referring to what can be seen only in Korea and not in Japan, he writes with unique expression: "There is no house rent," "there is no unemploy-

ment," "there is no anxiety about life," "the aged have no worry about their remaining years," "schooling costs no money" and "there is no tax." And appraising this country as "an 'advanced country' which advances with the methodology of enabling people to enjoy a genuine human happiness unimaginable in Japanese society," he stresses the necessity of changing our way of thinking. We could actually feel that the Republic is steadily translating into reality what deserves to claim the turn of such a way of thinking that we regard only the advanced capitalist countries of Europe and America as the symbol of advanced states and have been following their course.

The Japanese Government issues statistical materials in publications and praises "the thriftiness and diligence of the people of our country (Japan)". But we save some money out of the meagre amount of our income even in the hardships of life, caring for our children's education, house rent, medical treatment and our advancing years. So our saving is quite different from that of the Republic's people. We should know their income is a real one.

This village of the Republic which has made such a progress as seen today was in fact in a miserable situation before liberation as a typical farm village of colonial Korea. According to the managerial chairwoman, in the days of Japanese rule the land of this place was owned by Japan's "Oriental Development Company" and three landlords and the Korean peasants barely eked out their living, eating barnyard millet gruel in ramshackle

huts under the exploitation of the Japanese imperialists and feudal landlords.

It was only after Japan's defeat and Korea's liberation in 1945 that the peasants could become masters of land under the leadership of President Kim Il Sung. In March 1946 the next year the Law on Agrarian Reform was proclaimed, and the agrarian reform enhanced the productive zeal of the peasants. In June 1950 when the Republic was going to start building socialism the Korean war broke out. This village too turned out to support the front, but it was also reduced to a battlefield and everything destroyed by the US imperialists.

It is said that this village had only one ox and three farm implements when it started the postwar rehabilitation. Even in needy circumstances the state rendered assistance to the countryside, disbursing funds for reconstruction and supplying agricultural chemicals and materials to pave the road of cooperativization. Chongsan-ri was the first to tackle this work throughout the country.

Cooperativization in Chongsan-ri was completed in 1957, one year earlier than others, in the course of which the peasants themselves had witnessed the superiority of the cooperative economy over the private one and the assistance of the state proved its worth. At that time the unit of cooperativization was not the whole ri but a village.

In October of the following year President Kim Il Sung gave on-the-spot guidance to Chongsan-ri, in which he, sitting on a straw mat, had discussions with farmers and told them about the neces-

sity of merging their cooperatives. At the time Chongsan-ri had 9 agricultural cooperatives formed with a village as a unit. Now this unit has become a workteam of the cooperative farm.

The President explained the good point of the merger saying that it would open up the possibility for adjusting farm land to accelerate mechanization and for introducing a diversified farming. With this as a momentum the merger was carried out in December that year. From the next year the farm began to register big successes. But it also revealed some shortcomings. It was because the system of guidance failed to keep abreast of the extended scale of the economy.

In February 1960 immediately after a meeting of the Party Central Committee where President Kim Il Sung set forth a policy of effecting an epochal change in the system and method of guidance to the working people, he came down to this cooperative farm and gave on-the-spot guidance while sharing board and beds with farmers for 15 days. In the course of this guidance the President created the "Chongsan-ri spirit and Chongsan-ri method" which became known widely afterwards.

According to this spirit and method, leading functionaries should go down to lower units to give ear to the opinions of the masses and, on this basis, map out scientific plans for production and apply a scientific method of distribution. And the zeal of the peasants for production will rise when they are backed up and their opinions respected.

The fields of this farm were well readjusted

and irrigated. Under the scorching summer sun the rice plants were growing luxuriantly in paddies, the maize and bean plants were boasting of their plump ears in dry fields, and pears and peaches were ripening in the hillside orchards.

Inspecting the fields of this cooperative farm garbed in green like all other fields of the Republic, I felt admiration for the building of such an advanced countryside and, at the same time, got a fit of the blues at the thought of Japan's agriculture and agricultural policy. I live in Kochi Prefecture, Shikoku, a farming area. While looking round the flourishing countryside of the Republic my mind turned in spite of myself to the devastated hilly farmland deserted by peasants and to the warm horticultural area where the cultivators were harassed every year by the unstable fruit price though they reaped rich crops.

We Japanese are generally too unaware of Korea which is the nearest neighbour and had the closest relationship with Japan in the past. It is now an urgent problem to have a correct understanding of the historical relationship between Korea and Japan and the reality of the DPRK. Space does not permit me to give a detailed account of this problem here. But I think a mere accurate understanding of the Republic's agriculture is enough to make us Japanese think seriously of what path we should take.

Korea was under the colonial rule of Japanese imperialism in the past and liberated with the defeat of Japan. Not long after beginning to build

a new state Korea had to wage war, and has hitherto been handicapped by her national division. The northern half of the Republic, in particular, is more unfavourable for farming topographically, geographically and climatically. But the people here who had to live in thatched houses, dressed in rags, eating barnyard millet, foxtail millet and broomcorn in the former days, are now enjoying a high level of cultured life, living in tile-roofed modern houses, eating boiled rice and meat soup and wearing graceful national clothes, and thus their long-cherished dream has come true.

The solution of the agricultural problem poses itself as a particularly difficult problem for socialist countries in economic construction. What then is the key to the current success this country has achieved in the historically and geographically unfavourable conditions in so short a period?

It is, in a nutshell, that President Kim Il Sung authored the Juche idea and the people of the Republic under his leadership rose and fought as one man in the socialist economic construction.

In regard to the agricultural problem the President announced the famous "Theses on the Socialist Rural Question in Our Country" in 1964 in which the three revolutions, ideological, technical and cultural, were set out to be now put into effect one by one.

In the rural technical revolution for instance efforts are concentrated on four tasks—irrigation, mechanization, electrification and chemicalization.

Especially, irrigation was undertaken first and completed throughout the country.

In order to acquaint ourselves with how the task of irrigation had been carried out in the rural areas including the Chongsan Cooperative Farm, we visited the Kiyang Pumping Station and the Taesong Reservoir. In short, a magnificent nature-remaking project had been undertaken there to lift waters of a river up to a mountain to irrigate the neighbouring areas and turn the once desolate land into paddy and dry fields and orchards.

The Kiyang Pumping Station introduces a two-stage water lifting method. The first-stage pumping station lifts water 13 metres high from the Taedong-gang River through a huge pipeline and then the lifted water flows over 10 kilometres across the plain through a canal before reaching the second pumping station where it is again drawn up 47 metres high to fill an artificial reservoir built among mountains. This is the Taesong Reservoir which is said to irrigate 60,000 *chongbo* of land. It is a completely artificial lake which is not fed by any rivers. It has a circumference of 40 kilometres and is 35 metres deep. An excursion boat is on the lake and recreation facilities set up on the shore for working people and children.

According to explanations and materials, there are over 1,500 artificial lakes, big and small, in all throughout the country and the total length of irrigation canals reaches nearly 40,000 kilometres.

Such epochal positive measures have given birth to the wonderful countryside of the Republic garbed

in fresh verdure. Foreign visitors from the third world and nonaligned countries and from many European countries call this country a "land of irrigation", and I too keenly felt the same through my inspection.

A functionary of the Korean Society for Cultural Relations with Foreign Countries who accompanied us for our inspection said: "This year we had little rain during the important sowing season, so if it had been in the past, we would have suffered from big drought damages. In spite of the abnormal weather we are expecting to reap 8.5 million tons of grain this year, surpassing the figure of the last bumper year. However, they say south Korea is being plagued by a severe drought, which makes me feel a heart-rending anguish as a fellow countryman."

In the fall of this year glad news was brought from the Republic, reporting: "The richest crops harvested, the height of 8.5 million tons of grain scaled."

(The author is a teacher at the Kochi High Engineering School in Kochi Prefecture, Japan, and director of the Executive Office of the Kochi Prefectural Teachers' Society for the Study of Korean Affairs.)

18. Kumsong Tractor Plant

TANAKA JOJI

A VISIT TO THE KUMSONG TRACTOR PLANT

We had an opportunity to inspect the Kumsong Tractor Plant situated near the Chongsan Cooperative Farm in the suburbs of Pyongyang. Before liberation a small factory was here, but a tractor plant was set up for the mechanization of agriculture. When an attempt was made to make a tractor for the first time, there was neither design nor technician. There was no other way but to pull a foreign tractor to pieces and sketch them to make accessories one by one. Even those who had lacked assurance at first turned out to help the tractor makers. The workers made the crank shaft but had no grinder to polish it. So they had to polish it with their own belts and hands. In this way they managed to assemble the first tractor which, I was told, moved backward, not forward. However, the workers here did not lose heart but braced themselves up and finally succeeded in completing a tractor for farming. On November 14, 1958 their representative drove it to the Party Central Committee in Pyongyang and met President

Kim Il Sung. The President was much pleased to see the tractor that had come rolling for itself and praised its makers, saying that there was nothing mysterious in the world. This story is known widely in Korea.

This tractor was named "Chollima" because it was born in the Chollima age.

The production processes of the Kumsong Tractor Plant are under all-round automation. It began to produce 28 h.p. tractor from 1958 and 75 h.p. tractor from 1963. In November 1971 the President visited the plant and gave an instruction as to expanding it, and fixed the site for its project. Afterwards, the plant's annual capacity of production reached the level of several ten thousand.

Nevertheless, in the 1960's when the plant manufactured 3,000 tractors a year, its growth rate of production was so rapid a foreign journalist did not believe it, thinking they must have added one zero to the actual figure of 300. The vice-director of the plant guiding us said: "This journalist could not measure the loyalty of our working class to the President." And he continued: "Tractor is rice and rice is tractor. We must turn out more tractors even for the south Korean people. We fulfilled the Six-Year Plan starting from 1971 one year and four months ahead of the set time.

"The annual output of machine tools has hit the goal of 30,000 and great efforts are being exerted to the development of the electronic and automobile industries in order to continually increase the production of tractors and trucks and massproduce

various kinds of farm machines."

The President familiarized himself with the housing and dietary conditions of the workers and inspected the daily necessities shop before having a chicken plant and a pig factory built nearby. I was told that on a holiday he would ask by telephone how the workers were spending it and what they had eaten.

Besides, there are a hostel (a seven-storey building), a kindergarten, a clinic and a rest home all of which were built by the state. Among the workers there are couples working together and students going to the evening school. For their convenience they are made to live near the station.

The inside of the plant was bright, clean and nearly noiseless. In the front a placard indicating the goal of fight was put up and a machine tool decorated with flowers stood. That was the machine tool the President had tried out himself. We were told that female workers accounted for 50 percent at the plant. They worked as well as men did. They handled machines by push button, operated cranes, turned large machines by steering gear and polished small metal spare parts by machine. Since almost all work was automated, production was streamlined. Many people seemed to be watching machines leisurely and there was no one having an idle talk. The atmosphere was so much pleasing that I could feel an urge to join in their work myself. Every machine could be controlled safely and the transfer of one process to another was made by push button. We heard it was made a rule to prevent workers from

dealing with chemicals detrimental to the health. We could really understand "man is the master."

COMPARISON WITH JAPAN'S INDUSTRY

I have hitherto seen many factories in Japan. In any factory people work busily, attached to the machines. Accessories carried on a belt conveyer are transferred to the next process by workers' hands moving under the machine. A slight mistake would incur a danger of losing one's hand by a large cutting machine striking from above. Welding is also done by hand and is just like an odd job done in the yard of one's own house. A chassis factory looks like a smith's shop and its workers are engaged in manual labour in a space several times as vast as a gymnasium. When I see workers doing the work of coating with painting in a room where the stinking scent of paint hangs in the air I cannot but think it is lucky for them not to fall sick.

I saw a person who had a hole on his nose which had been caused by breathing in harmful chemicals, a person who had contracted illness due to silica dust in the lung, persons who were working before a high-heated furnace, and persons who had their eyes and nerves injured by minute manual work and streamline work. I heard there are people who are engaging in manual polishing work requiring the accuracy of one-tenth of a millimetre.

In Japan, too, machinery and technique are developing. What then is different from the way of Korea? Japan pursues a production first policy. In other words, primary attention is directed to using cheap labour power and making money, so the capitalists reduce manpower by a large margin in case of using money for the renewal of machines and they do not change machines with new ones as long as manpower is cheap. So to speak, they regard men as a part of machinery. If they think "man is the master," they will improve harmful work dealing with chemicals, hazardous work and outdated machines and introduce automation for lessening the workers' arduous work.

The Pacific War (from December 8, 1941 to August 15, 1945) brought Japan to ruin. But since her surrender, she has managed to stabilize her life owing to the efforts of the people. Today, however, there are increasing tendencies towards pollution, depression, price hike, onerous taxation and unemployment, the gap between the rich and the poor becomes wider, the power and management systems are strengthened and intensity of labour heightened. People are up to their ears in debt for the purchase of houses, cars and electric appliances for domestic use. When they have some money to spare, they should save it for school expenses, medical fees, house rent, etc. and in consideration of the life of their last years. Man's mind becomes mean and the number of crimes and incidents increases. The harmful effects of agricultural chemicals, additions

to foodstuffs, medicines and synthetic cleaners are not lessened, threatening the lives of people. When an earthquake happened in the Izu area, a company let 30,000 tons of poisonous materials flow down into the sea and river. Nevertheless, not a single newspaper called it to account. What is worse, the government authorities declared that an investigation of the waters of the river shows their quality is not below the standard. They even expressed their will to give financial aid to the company if it needs it. Really helpless are the ordinary people in such situation. "It would be rather good to have no factory than to produce pollution"—this, I think, is the Juche idea.

In Korea there are no school expense, medical fee and tax. On hearing this, Japanese people would naturally ask: "How then can they run the state without the revenue?" I think: "If wealth is produced by all and equally distributed to all, it will be enough and to spare." And some others may ask. "If their monthly pay amounts to 90 to 120 *won*, won't they find it hard to use it up for it is too much?" To this I would like to reply: "I'm sure they have a dream and hope to acquire technical and cultural knowledge and enjoy an affluent life and make efforts for it." Yet some others would say: "They have no amusement to enjoy even with money, have they?" I would ask them in return: "Then, is there any place for the moneyless people to enjoy amusement freely in Japan?" In Korea, I think, efforts are being made to create the re-

creation grounds for the masses of the people where they will unite their hearts.

(The author is an executive member of the Tochigi Prefectural Teachers' Union of Japan and Chairman of the Koyama Japan-Korea Society for the Exchange of Teachers.)

19. Pyongyang Metro

KOBAYASHI AKIHIRO

Trees planted thick along the streets are beginning to reveal their grey figures in the sunbeams of an early summer morning. In the shade of the trees the building of a metro station is visible like a dome. Large and strong glass-fronted doors which can keep out the winter cold are swinging.

A few number of people are seen strolling along the tree-shrouded street and the scene sharply contrasts with the cramped and crowded entrance of a Tokyo Metro station. When we entered the large entrance of the metro the inside was very spacious like a gymnasium.

Neither ticket gate nor automatic ticket vending machine is visible. From the centre of the ceiling hangs a beautiful chandelier, and the walls are decorated with paintings. Two rows of long escalators stretch down deep underground. It is so deep that one can hardly see the bottom. At the entry to the escalator moving up or down a young railway girl wearing a blue uniform and cap guides the passengers. Time and again women with children, students, army men, and office employees clad in Western-styled clothes step on the escalator which moves down

at a comparatively quick speed through the tunnel with a coved ceiling. When the passengers gather closely, the speed is increased. Bright light shines through the tunnel, presenting the harmony of luxuriant colours. So you don't feel weary before reaching the platform.

The escalator is ended, and a passage with a width of over 10 metres stretches drawing a huge curve up to the flight of a few stairs. And there is the wide platform. We could not see the ticket gate after all. At the entrance to the platform there were a table and chair and two uniformed girls were serving the passengers with smiling faces.

Metro stations are named "Sungri" (Victory), "Kaeson" (Triumphant Return), "Tongil" (Reunification), etc. which are related to the revolution and construction. "Kaeson Station" got the name as it was built under the ground of historic significance where General Kim Il Sung had made the first speech before the Korean people when he had returned home in triumph after defeating Japanese imperialism in 1945. The spacious platform of "Tongil Station" is flanked with two pillars upon which are carved in relief bronze images each with a height of two metres and a width of one metre. The image on the southern pillar describes the bitter life and struggle of the south Korean people. It shows the grand features of the fighting south Korean people and tells many stories about south Korea through two groups—one group of a shoeshine boy, a poor girl in rags, students inspiring children, and young men resisting the police suppression in

scrummage and with clenched fists, and the other group of a mother dressed in *chogori* (coat) keeping watch with her lips pursed and carrying a baby on her back and people holding a meeting under an oil lamp at a working face.

The pillar in the northern corner is decorated with the same bronze relief structure portraying the looks of the people of the Republic seething with the revolution and construction. The happy features of primary school boys and girls playing on the musical instruments, workers vigorously working at iron works, and the peasants dancing with a joy of bumper crops—all these hail the superiority of the socialist system. A plaster statue of President Kim Il Sung stands among a lot of flowers in the centre of the platform, catching the people's eyes of reverence.

The name of "Tongil Station" means more than the name of a metro station. Everyone passing this station will renew his determination to reunify the north and south of Korea. Of course, this station itself strongly suggests that the people of the Republic which is developing day by day along the road indicated by President Kim Il Sung are always giving the hope of a new worthy life to the south Korean people in dire straits and powerfully expediting reunification. The platform of every station is far more spacious than those of Japan's metro stations; it is decorated with flowers and installed with benches, reminding the beholders of an underground park. On the walls of every station the looks of the united Korean people and the beautiful scenery

of Korea are nicely portrayed by means of mozaic, coloured glass, tile and walled painting, and every art work is illuminated to give perspective representation.

There is nothing like a thunderous advertisement, but simple slogans bearing a few words. "Let us capture the height of 8.5 million tons of grain!" "Let all students become honour students!" and so on. The common aims of the whole society are concentrically expressed in letters and pictures.

The passenger coach is small and a compartment has seats for four passengers. Every coach keeps two or three bobbed girls in cap and uniform who help children, old people and persons with heavy luggages when they get on and off. It is equipped with a loud speaker so that passengers can listen to broadcasts from the Broadcasting Station or from the train studio. Like this, society is so well organized in every nook and corner that all may study even in odd moments.

Korea's electric car has a speed similar to Japan's, but the former is well-equipped to make a little noise while running. Passengers can hear broadcasts and have talks with each other.

The seats of our coach were full. There were some people standing. They say the car runs more frequently in rush hours and is rarely filled to capacity except when a big conference is taking place. As we went up on the long escalator we heard that the day was not far off when the metro would be extended to Mangyongdae where there is President Kim Il Sung's birth-home.

I came out of the Pyongyang Metro feeling deeply that it had not been built merely as a transport means but a creation demonstrating the great power of the people equipped with the sublime Juche idea. We were off to the next destination of inspection, the September 15 Weekly Nursery in Pyongyang.

(The author is a teacher at the Hussa Third Middle School of Tokyo Metropolis, Japan, and Director of the Executive Office of the Japan-Korea Society for Exchange of Teachers of Tokyo Metropolis.)

IV. THE INDEPENDENT PEACEFUL REUNIFICATION OF KOREA

20. Korea Is One

—KOREA'S INDEPENDENT PEACEFUL
REUNIFICATION AND SUPPORT AND
SOLIDARITY MOVEMENT—

HIGASHITANI TOSHIO

(1)

The day after our arrival in Pyongyang on August 17, 1976, we the first delegation of Japan Teachers' Society for the Study of the Juche Idea happened to hear the news about the so-called "Panmunjom incident." Just before we left Japan we had learned that the Government of the DPRK issued a memorandum bitterly denouncing America for its war provocative manoeuvres, and the incident showed that such manoeuvres were actually perpetrated near Pyongyang where we were staying.

Just think of it! The distance between Pyongyang and the Military Demarcation Line is only about 200 kilometres, which counts for nothing in the light of the level of arms development today. Experiencing a blackout after the lapse of 31 years, I realized anew the import of the US army's occupation of south Korea.

Moreover, as I happened to encounter such incident in the Republic, it gave me a chance to look back again on our Japan-Korea solidarity movement which, though insignificant, lasted for a quarter of a century, and deeply reconsider that it is after all nothing more than a movement in a land across a sea.

Our host, the Korean Society for Cultural Relations with Foreign Countries arranged our three-week itinerary of inspection including the visits to Mt. Paekdu-san and other old revolutionary battlefields around it. But, due to the tense situation caused by the "Panmunjom incident" we had to leave the Republic in the middle of our itinerary. Yet, we returned home, bearing hatred against American imperialism and firming our resolution to intensify our activities to render solidarity and support to the independent peaceful reunification of Korea.

(2)

We are now greeting the 33rd New Year after

World War II. However, the artificial division of the territory and the split of the nation continue in Korea as ever. On this account, although socialist construction has registered a great advance in the northern half, the path to the unified development of the whole country has been blocked and the Korean nation is undergoing untold hardships and misfortunes. The continuation of tension due to the division of Korea also constitutes a factor menacing peace in Asia. Therefore, from the standpoint of humanism, and also from the viewpoint of the maintenance of peace not only in Korea but also in Asia as a whole, not to mention the national standpoint of the Korean people, such division of Korea should not be continued and the reunification of Korea presents itself as a pressing task the settlement of which brooks no further delay.

In considering the question of Korean reunification, it should be always borne in mind that the Koreans are originally a nation with the same language which lived on one territory and that there is no reason or condition whatsoever for its division.

President Kim Il Sung said:

“In essence, the question of our country’s reunification is that of restoring the territory and population robbed by the foreign imperialists and thus achieving national liberation for the whole country.”
(Speech Delivered at the Pyongyang Mass Rally Welcoming the GDR Party and State Delegation.)

The Korean people, who won liberation on August 15, 1945, were all out from that day to establish a genuine people’s government of Korea as pointed out

in Article 1 of the Ten-point Programme of the Association for the Restoration of the Fatherland. The US imperialists who are still occupying south Korea and bent on manoeuvring to forge "two Koreas" mercilessly trampled down such will and demand of the Korean people and divided Korea into two.

In the above speech President Kim Il Sung went on to say:

"Restoring the territory and population usurped by the imperialists is a sacred inviolable national right of our people.

"We have consistently maintained that national reunification should be achieved independently without any foreign interference, on democratic principles and by peaceful means." (*Ibid.*)

Needless to say, the Korean people are the master of Korea, and they have the right to choose the path Korea should follow. Therefore, the question of Korean reunification should be solved independently without interference and meddling of any outside force, on the basis of the inviolable fundamental rights recognized by the international law, such as the right of national self-determination and independence and the inviolability of sovereignty. In other words, it is an internal affair which cannot be interfered or meddled in by any outside force.

The three principles of national reunification laid down by President Kim Il Sung and the five-point policy based on them are the fair principles and policy founded on the Juche idea, which enjoy strong support from the broad sections of people of the

world fighting for peace and progress, to say nothing of the Korean people. The resolution of the 30th UN General Assembly, the resolution adopted at the fifth meeting of the heads of the states of non-aligned countries and the resolution of the world conference for the reunification of Korea at Brussels are all based on the above principles and policy. This shows that those principles and policy represent the only and most reasonable ones for the reunification of Korea.

(3)

In order that the Korean people achieve national reunification independently on a democratic principle and by peaceful means without recourse to war and confrontation, unjust interference and intervention by outside force headed by the United States must be removed above all. However, the first and foremost basic task in this is, needless to say, to get all the US troops to be withdrawn from south Korea, to begin with.

The consistent struggle of the Korean people and public opinion at home and abroad compelled Carter to make his campaign pledge of "withdrawal of the US troops from south Korea" and this led him to take office. However, the developments of one year following it show that his pledge is something like "crying wine and selling vinegar" as the saying

goes. The substance of the US "withdrawal" plan was plainly revealed by the "Tenth US-ROK Security Conference" held in Seoul on July 25 and 26, 1977.

One of the main subjects discussed at the "conference" was the "scale, schedule and method of the withdrawal of the US ground force stationed in south Korea." What was made clear there was merely the withdrawal of the US ground force 6,000 strong by the end of 1978. As to the remaining ground force, only such expression as "prudently, step by step" was made and no concrete plan was mentioned at all. Moreover, the air force, marines, military intelligence personnel and supply personnel were to stay continually and be even reinforced. The "joint communique" contains no faint mention of the evacuation of nuclear weapons in question. Furthermore, the "conference" "deliberated on", as another main subject, a "replenishment measure" in keeping with the "withdrawal" of the US ground force. As such measure, reference was made to the establishment of a "US-south Korea joint command" and the "unified defence system", the support to the plan for the increase of combat power of the south Korean army, the expansion of joint military exercises, etc., and, at the same time, it was pointed out that the US authorities would launch immediate armed intervention in an "emergency" on the Korean peninsula and that south Korea was to be placed under the nuclear wing of the United States.

We must direct our special attention to the strengthening of US-Japan relations of military integration against Korea. At the time of the "Panmunjom

incident" the US army used its bases in Japan at its disposal and sallied forth to Korea in such a state as described by *Akahata* of September 25, 1977: "At the time, the sky of Japan was 'occupied' by the US air force". And the Japanese government approved its action and helped it.

Today, in connection with its plan for the withdrawal of its ground force from south Korea, the United States is running amuck to step up the disposition of various new-type weapons in its bases in Japan such as Okinawa, Sasebo and Iwakuni, increase the store of ammunition and thus further enhance their role as the bases of sortie and supply for Korean aggression. The US troops stationed in Okinawa took part in the US-south Korean exercise for joint landing operations (Twin Dragon No. 7) which was conducted on the southeast of south Korea from December 10 last year. The "US-south Korea joint manoeuvre (Team Spirit 78)", the largest since the Korean armistice, which was conducted for 11 days from March 7 this year, was "a full-scale, all-round extensive military exercise for a simulated war in Korea" as commented on by *Akahata* of February 16, 1978. The US troops in the Japanese bases were ordered out for it, too. These, however, are only instances shown in the public eye. US Defence Secretary Brown made clear the plan for increasing the US strategic nuclear power in the Pacific area for the "security of Asia" (*Asahi* of February 21, 1978) and officially testified to the fact that the US troops in Japan would be brought into action in the event of "emergency in Korea"

(*Akahata* of February 24, the same year).

Thus, behind the Carter Administration's intensive propaganda about the withdrawal of the US troops, a plan for the reinforcement of the US army directed against Korea is rapidly executed, and the US bases in our country, under the complete approval and cooperation of the Japanese government, have further improved their functions to become the basic strongpoints in the operational plans for the "defence" of south Korea.

(4)

We have seen that the plan for "the withdrawal of the US ground force" from south Korea is nothing but a sheer trick.

The United States intends to station its troops in south Korea to the last and does not want to change its policy of occupation of south Korea, because it wants to fix and perpetuate "two Koreas."

When the United States suffered an ignominious defeat in the Korean war it had provoked, it urged its south Korean puppet regime towards "unification by prevailing over communism". However, in the face of the growing might of the DPRK, the intenser struggle of the Asian people and world public opinion, it could not realize its wild ambition to put whole Korea under its domination by force of arms. On top of it, it met a reversal in Vietnam, too.

The United States, which was obliged to retreat from its early policy, is scheming to freeze and perpetuate the division of Korea, continue to hold south Korea as its colonial military base, and with it as the strongpoint, dominate Japan, have the sway over Asia and thereby carry out its world strategy. Here arises a question of not tolerating the machination to concoct "two Koreas," which is one of the most central tasks in the realization of the independent peaceful reunification of Korea.

It is clear to all that the continued presence of the US troops in south Korea is an impediment to the independent peaceful reunification of Korea. But this "two Koreas" machination, as a crafty new aggressive policy, is covered with slogans which seem plausible at first glance. Therefore, the struggle against it cannot but assume complexity. The slogans put up by the plotters are the "cross-recognition," "simultaneous entry into the UN", "balance of forces", the advocacy of "north-south co-existence, the conclusion of non-aggression pact", etc. They have all along obstructed Korea's reunification. Nevertheless, they are now croaking: "Since the unification is infeasible under the present condition, a realistic way must be found. These are its concrete measures." But, this is an instance of evil-doers' audacity.

The Japanese government and the pro-south Koreans are most heartily responding to the US machination, and the south Korean authorities are bent on all sorts of manoeuvrings in tune with the machination.

In connection with the "two Koreas" plot of the divisionists at home and abroad, the Government of the DPRK made public a lengthy memorandum on last February 1, in which it laid bare their intrigue to the full and denounced it scathingly, citing concrete facts. The main point of the memorandum is as follows:

1. The memorandum, first of all, demonstrates that the creation of "two Koreas" lies at the root of the US policy towards Korea and points out that the divisionists' strategy at the present time is "to arrange an international environment for the creation of 'two Koreas' through the 'cross-examination' of north and south Korea and then legalize the division of Korea on the UN stage".

2. The plotters who advocate the "theory on cross-recognition" of north and south Korea by the socialist and capitalist countries claim that "the 'international mediation' by the large countries will 'guarantee' peace in Korea and constitute 'a reasonable way' for the solution of the question of Korean reunification". However, to speak about the "international mediation" with regard to the question of Korean reunification runs counter to the Korean people's will to solve the question independently, the North-South Joint Statement the keynote of which is independence, peaceful reunification and great national unity, and to the UN resolutions supporting and welcoming it. It is, after all, nothing more than an attempt to legalize the foreign intervention and divisive policy towards Korea.

3. Further, the memorandum, touching on the

“simultaneous entry into the UN,” points out: “The divisionists’ manoeuvre to rig up ‘two Koreas’ through the United Nations is aimed at legalizing Korea’s division by applying to the divided Korea the contemporary general practice by which the existence and position of all the UN member states as independent countries are recognized.” And it again calls attention to the fact that “the Government of the DPRK has consistently made clear its position on many occasions to the effect that our country should not enter the UN before it is reunified and that it should become its member as a single state under the name of the Confederal Republic of Koryo after either the achievement of reunification or the enforcement of confederation at the very least.”

4. Referring also to the theory on the “balance of forces” advanced by the United States and loudly echoed by Japan and the south Korean authorities, the memorandum further points out that it is nothing but “a product of the hackneyed aggressive policy of the imperialists who seek domination and subjugation” and denounces that “the United States tries to continue its rule over south Korea through the ‘balance of forces’ and ensure the permanent division of Korea by ‘force’.”

The memorandum also mercilessly lays bare that “with a view to holding an important position in the ‘balance of forces’ on the Korean peninsula, the Japanese ruling circles are rendering increasing assistance to the growth of the key industries of south Korea and, at the same time, try to strengthen ‘the system of Japan-south Korea military cooperation’

through the 'reinforcement' and 'redeployment' of the Japanese Self-Defence Forces." It also points out, citing facts, that under the signboard of the theory of the "balance of forces" the divisionists at home and abroad are ceaselessly reinforcing military force in south Korea, "vigorously step up the 'modernization' of the south Korean puppet army and further strengthen the military fascist system," and warns that such divisionists' machination to reinforce the armed force "will eventually lead up to a new war in Korea."

5. The memorandum calls attention to the fact that the advocates of the "balance of forces" have put forward "north-south coexistence" and a "non-aggression pact." It notes: Japan and the south Korean authorities "maintain that 'coexistence' of the north and the south in Korea and the conclusion of a 'nonaggression pact' constitute a 'realistic way' for the 'preservation of peace' and a 'precondition for reunification.' But this is nothing but another sophistry to justify their policy of permanent division."

6. Lastly, stressing that "Korea is always one and Korea belongs to the Koreans," the memorandum bitterly denounces the divisionists for the unbearable insult they offered to the Korean people and their outrageous infringement of the national dignity and sovereignty, adding that "the machination of the divisionists at home and abroad to 'create two Koreas' should never be tolerated." Then it points out, "Any country, if it sincerely wishes for peace in Korea and her peaceful reunification, should never be involved in or respond to the manoeuvres of

the divisionists at home and abroad to create 'two Koreas' which cannot be tolerated from a national standpoint, or from a humanistic standpoint, or from the standpoint of world peace." And it says that "in particular the Korean people express the expectation that...the American people...and the Japanese people will be more active in their struggle against the 'two Koreas' machination of the US and Japanese reactionaries and the divisionists at home and abroad."

This memorandum, I think, gives a most correct and comprehensive exposition of the questions related to the reunification of Korea today. Although everything is made clear in the memorandum, I will add a few words with regard to the difference between the Korean and German questions.

As we often experience, the divisionists and some propaganda media servile to them, citing the example of East and West Germany, hold that in the case of Korea, too, it is an immediate and realistic task for the north and the south to simultaneously enter for the UN respectively in the first place. This, however, is a complete disregard of the historical conditions and a deliberate negligence of the difference of each other's conditions. It is, after all, nothing but a sophistry to mislead public opinion towards the fixation of "two Koreas".

In his speech delivered at the Pyongyang mass rally welcoming the GDR Party and State Delegation, President Kim Il Sung said:

"The Korean question is fundamentally different in its nature from the case of Germany either from

the historical viewpoint or from the viewpoint of the current situation." (*Ibid.*)

Firstly, Korea has the history of a colony of Japanese imperialism and was liberated as a result of World War II, only to be divided into two parts against the will and demand of her people due to the unjustifiable US intervention and interference. Contrary to this, Germany as an independent state unleashed the world war and was defeated, and the responsibility of the division of the country into the east and the west lies with Germany itself.

Secondly, the Korean people have set it as the most urgent national task to put an end to division and achieve national reunification and are struggling for it, whereas the German people have chosen the path of two Germanies, the east and the west.

Thirdly, the countries neighbouring Germany, which experienced the two world wars, do not want the union of East and West Germany, for fear that if they are united and become powerful in a militaristic way Germany should become an aggressive force again. In contrast, in the case of Korea, her continued division constitutes a factor in keeping this area and the neighbouring countries in constant tension, and the realization of her reunification will promote peace.

(5)

As seen above, the reunification of Korea is an

internal affair of Korea which must be solved according to the will and demand of the Korean people. However, the US troops are continually entrenched in south Korea with their mass destruction weapons including nuclear weapons, and are treading underfoot the cherished desire of the Korean nation, busying themselves about the "two Koreas" machination. The Japanese ruling circles are actively following this aggressive policy of the United States, and the south Korean Pak regime is selling out the national interests and playing the role of a tool for carrying out the colonial policy of the United States and Japan while receiving political, military and economic support from them.

President Kim Il Sung said:

"The Workers' Party of Korea and the Korean people are building socialism and struggling against the perpetuation of national division and for national reunification under the difficult and complicated circumstances in which the imperialists' moves for aggression and interference are most glaring in Asia."
(*Ibid.*)

Therefore, the reunification of Korea can be basically achieved by the Korean people's struggle and particularly through the promotion of socialist construction in the DPRK. To add to this a solidarity movement to support this struggle of the Korean people must be spread to all parts of the world, the US policy of aggression on Korea must not be permitted, and the Pak regime of south Korea be isolated internationally. In particular, under the condition that the Japanese ruling circles are opposed

to the withdrawal of the US troops from south Korea, take an active part in the chorus of the "two Koreas" machination, play the role of a scout as ever, remain one of the two props supporting the south Korean Pak regime along with the United States and refuse to change their hostile policy against the Republic to the last, the progress of the support and solidarity movement for the Korean people in our Japan will be of very great significance.

The solidarity and support movement in our country not only acquires great significance in view of the Korean policy of the Japanese ruling circles. Its importance also lies in the fact that Korea is the closest neighbour historically and geographically, that the Japanese people are sharing day-to-day life with 600,000 Korean nationals in their country and "feel close to themselves the Korean people's sufferings of division more than anyone else" (the afore-said memorandum of the DPRK).

Moreover, under the condition that "the north-south division of the Korean peninsula is being fixed" as something like the "Japan-south Korea economic federation" now in the process of formation between our country and south Korea (Oshima Yukio, *Japan-South Korea Route.*) and "is strengthened under the cloak of modernization and rationalization" (*Ibid.*), the campaign to probe the Japan-south Korea fusion is not only important as a question related to Japan herself, but it should be regarded as one of the important pillars of the solidarity campaign to support the reunification of Korea.

After the war the movement related to Japan

and Korea in our country was conducted in the forms of the movement for the defence of the democratic national rights of the Korean nationals in Japan which has a history of nearly 30 years and the campaign to assist the repatriation work and the movements against the "Japan-south Korea treaty," the bad amendment of the emigration and immigration control law, the law of education of foreigners, "Japan-south Korea continental shelf agreement" and other reactionary treaties and laws. With the Kim Dae Jung case and the case of suppression of Kim Ji Ha as the momentum, various Japan-south Korea solidarity movements showed an upward turn in the recent years and the movement to denounce the dark fusion between Japan and south Korea is gaining in scope. In the progress of these movements the solidarity campaign to support the independent peaceful reunification of Korea is well under way. There are many organizations and circles for the promotion of these movements. Among them are the long-standing Japan-Korea Society, the local bodies for defending national education, the society to protect the rights of the Korean nationals in Japan, the Japan-south Korea solidarity liaison council, the solidarity organization for Kim Dae Jung and Kim Ji Ha and the society to rescue those involved in the "November 22 case." They are all active.

Under these circumstances, in June 1976 the "Japan Committee for Supporting Korean Reunification" was organized with noted figures in all walks of life as a unified organization of the solidarity

organizations for supporting the independent peaceful reunification of Korea. This marked an epochal event. The Osaka Japan-Korea Solidarity Committee was formed in September the same year and other organizations supporting Korean reunification were inaugurated in succession in all parts of the country. As of March, 1978, they were found in the Metropolis, the Hokkaido and prefectures—43 in all.

On November 19, 1977, the “National Liaison Council for Supporting Korean Reunification” (its secretariat is housed in the building of the Japan Committee) was inaugurated as a national organization.

Commenting on these movements conducted in our country, the *Rodong Sinmun*, the organ of the CC of the Workers’ Party of Korea, carried the following article in its February 19, 1978, issue:

“These solidarity organizations are expanding with each passing day as a great political force...and are tirelessly conducting various activities.... All this is an ample demonstration of the Japanese people’s powerful militant solidarity with the Korean people’s just cause for the independent peaceful reunification of their country and affords clear evidence that it is an irresistible trend to support the independent peaceful reunification of Korea.”

I would like to give some opinions about the solidarity movements in our country.

Firstly, broad sections of people should be united in the Japan-Korea solidarity movements, transcending the differences of opinion in regard to the domestic problems.

Secondly, it is necessary for all labour unions including those under the General Council of Japanese Labour Unions to take greater interest in the Japan-Korea solidarity movements.

At present, the Japan Teachers' Union, the National Council of Local and Municipal Government Workers' Union, the National Railway Workers' Union, the All Communications Employees' Union and the All-Japan Harbour Workers' Union are conducting considerably well-organized movements. The solidarity movement has made a definite progress among the organized workers and labour unions as can be seen by the fact that the anti-war united action of the workers on October 21, 1977 set forth such basic slogans as the "support to the independent peaceful reunification of Korea," "opposition to Japan-US-south Korea military integration" and "denunciation of Japan-south Korea fusion." But, on the whole it still leaves something to be desired and this is the very shortcoming of the Japan-Korea solidarity movements in Japan.

Thirdly, various Japan-Korea solidarity movements should set it as their task to support the independent peaceful reunification of Korea without fail. For example, as the March 2, 1978, issue of *Yomiuri Shimbun* reported, on the evening of the 1st the US State Department issued a statement with regard to the anti-regime movement in south Korea and blamed to a certain degree the Pak regime, expressing its "virtual support to the anti-regime movement." And within the solidarity movements in Japan, there is partially a tendency to

appreciating such move of the Carter Administration. However, the real intention of the United States is nothing but to get the Pak regime to make some "alteration" on its fascist policy of suppressing human rights which is an obstacle to the enforcement of the policy of fixing "two Koreas". In order to lay bare such intention of the United States and render true solidarity to the democratization movement in south Korea, we must step up the movement supporting the independent peaceful reunification of Korea.

Therefore, the movement of our country should be one that pursues the following tasks:

—To demand the complete withdrawal of all US troops from south Korea; to oppose the Japan-US-south Korea military integration; to denounce the "two Koreas" machination.

—To support the democratization movement in south Korea.

—To demand a radical change of the Japanese government's policy towards Korea; to probe the Japan-south Korea fusion.

(6)

Today the movement for supporting the Korean people's struggle for the independent peaceful reunification of Korea and expressing solidarity with it has spread all over the world including our country.

It has become "an irresistible trend of the time" (*Rodong Sinmun* of Dec. 29, 1977). The organizations for supporting the Korean reunification have been organized in about 60 countries (the same issue of *Rodong Sinmun*), and diverse activities are being unfolded by international democratic organizations, progressive political parties and social organizations in various countries, and celebrated personages in all walks of life.

With this movement as the background, on February 21 and 22, 1977, the World Conference for the Independent and Peaceful Reunification of Korea was held under the slogan "Korea Is One" at Brussels, the capital of Belgium in West Europe which has been known as the place having relatively slender interest in the Korean question. The conference "was attended by more than 170 persons from 68 countries representing governments, political parties, trade unions and solidarity committees for the struggle of the Korean people for the peaceful reunification of the country" (from the Resolution), and the general report was presented by Ichikawa Makoto, member of the Japanese delegation, who is representative member of the Japan Committee.

The resolution of the conference contains many important matters, but since the related documents have been published (May 1977 issue of *Gekkan Chosen Shiryo* and others) and on account of space consideration, I will not make reference to it. I would like to point out the need to pay particular attention to the fact that it has many clauses concerning Japan.

An important decision was reached at this conference as in the following:

—The conference proposes the convocation of the Second World Conference Supporting the Struggle of the Korean People with a view to expanding the solidarity movement.

—It announces the formation of an international liaison committee for strengthening solidarity with the Korean people.

As for the latter, its formation was finally decided at the meeting held in Algiers in June the same year. Having set up its secretariat in Paris, it has already started its activities. Our country's national liaison council for supporting Korean reunification will naturally conduct its activity in correlation with this committee.

As for the former, there was a strong expression of hopes for its convocation in Japan already at the time of the Brussels conference. It was almost fixed at the Algiers meeting. At present, the Japan preparatory committee was set up with the General Council of Japanese Labour Unions, The Socialist Party, Communist Party, Japan Committee for Supporting Korean Reunification and Japan-Korea Society as the main constituents, and various preparations are under way. The convocation of the conference in Japan which is most deeply related to Korea acquires an inestimably great significance, and for our country's movement for Japan-Korea relations, the success of the conference may be the greatest task of the year. Already the Osaka Japan-Korea Solidarity Committee, under the support of the Osaka Council

of the General Council of Japanese Labour Unions, held "a rally for the successful convocation in Japan of the world conference for supporting the reunification of Korea" on January 31 with the attendance of 3,000 people.

In any case, the year 1978 is expected to be a very important one for the question of Korean reunification.

We must do our best to further develop the support and solidarity movements under the slogan "Korea Is One!" and isolate internationally the machination to create "two Koreas" which is escalated by those headed by the United States.

(The author is Chairman of the Executive Committee of the Osaka Teachers' Union, Japan, and Secretary-General of the Osaka Japan-Korea Solidarity Committee.)

21. Okinawa and Korea

—THE OKINAWA BASE, AN OBSTACLE TO THE REUNIFICATION OF KOREA—

ISHIKAWA GENPEI

HISTORY OF DISCRIMINATIVE RULE

History shows that Okinawa and Korea had peaceful intercourse with each other, maintaining friendly relations, since one thousand years ago. Their modern histories also show that they have been forced to suffer the fate of a victim of the discriminative, insolent policy of the Japanese imperialists.

During the Second World War the Okinawans themselves took great sacrifices due to discrimination. It may be said that, at that time, the Japanese imperialists, enforcing a "dual discriminate policy," hurled the Okinawans in the war by a crafty method. Koreans were then treated worse than the Okinawans: men were worked hard like a beast of burden as military coolies and women were subjected to unbearable humiliation as comfort girls.

Judging from the single case of the Koreans who were forced to work in Japan during the Second World War, it is hard to tell how many of them survived till the end of the war. The case of the battle on Okinawa is a proof of it. War records make no mention of the number of victims in those days. This is their serious defect. It should be ascertained even in the light of the war experience of the Japanese people and the need to reflect on it.

It still remains an open question even today when 33 years have elapsed since their death. What is worse, today a ruling system with a new, colonial ambition is being rapidly established again under the unfortunate situation in which there is no diplomatic relations with the DPRK. This fact makes our flesh creep.

The Japanese and US governments held consultations over the question of the return of Okinawa on several occasions. But each time this question was considered in relation to south Korea. The result shows that after the conclusion of an agreement on the question, the "Japan-US-south Korea military alliance system" has been strengthened still further and that the Japan-south Korea relations have become closer to develop into a dark fusion along with Japan's colonial economic inroad and *kisaeng*-girl tourism. Today poor south Korean women and girls are victimized by Japanese, the descendants of the beastly Japanese who trifled with the Korean women and girls in the past like the Nazis who wantonly murdered Jews in the Oswiecim concentration camp. This reminds us of Okinawa

today which since its restoration to the mainland six years ago has been subject to the state power's ever-increasing pressure, the predatory advance of the monopoly business on the mainland and to the threat made by the wolfish economic animals coming over from it in search of "girls."

What is common to the rulers is an unchanged ambition to avail themselves of the fusion of their systems and acquire rights from it in collusion with each other, instead of repenting of and atoning for their past errors.

OKINAWA AS A SPRINGBOARD FOR ASIAN AGGRESSION

Korea won liberation after crushing the colonial rule of Japanese imperialism which had lasted for 36 years since "Japan's annexation of Korea." But, south Korea was placed under the new colonial rule of US imperialism. Meanwhile, Okinawa, too, was turned into an "insubmergible carrier" for a new war. It was unable to enjoy peace even after the war in which it was forced to make sacrifices as a bulwark of the mainland.

Originally the US troops were stationed in Okinawa to disarm the Japanese army and supervise the work of democratization. But, since around 1950 when the US aggressive design on Asia became pronounced they built one military base after another

in the occupation area. In particular, with the outbreak of the aggressive war in Korea as the occasion, they started to expropriate land and undertook the construction of the largest and permanent military base in the Far East. On April 28, 1952, in defiance of the strong protests of the Okinawans, the Yoshida Cabinet sold off Okinawa to the United States through the San Francisco Treaty. From then on Okinawa experienced bitter sufferings for a quarter of a century.

During protracted US military rule the occupationists pursued the veritable military-first policy and we the islanders have been deprived of lives and property under indescribably harsh oppression. The four services—army, navy, air force and marine—built their own solid fortresses respectively. The islanders were not allowed to exercise their sovereign rights, and self-government became a mere myth. The high commissioner of the Loochoos who was the supreme commander of the four services mightily exercised the absolute authority over the three powers—administration, legislation and judicature.

However, even under such military dictatorial system the islanders did not let it go unchallenged. Political parties, labour unions and democratic organizations formed various joint struggle organizations such as the Council for the Restoration of Okinawa Prefecture to the Fatherland, the Council against A- and H-Bombs, the Council for Human Rights, the “Committee for Okinawans’ Joint Struggle to Protect Lives,” etc., and gathered the fighting energy of the prefectural people. In the meantime,

there was a continued upsurge of movements "against land expropriation," "against war and for peace," "for the restoration of Okinawa to the fatherland," "for the extension of the right to self-government," and "for the defence of human rights." And at last, in the course of the great upswing of the "anti-war peace struggle" against the war of aggression on Viet Nam, the movement for the restoration of Okinawa to the fatherland, too, came out of the frame of the former nationalist movement which merely advocated for the restoration to the fatherland. In other words, it developed into a struggle of class nature to reject the military base tied up with war, demanding "immediate, unconditional and overall return," that is, the so-called "complete restoration" (or anti-war restoration as it was called).

Prime Minister Sato who visited Okinawa in 1965 vaguely suggested that "the return of the right to Okinawa's administration" would take place within a few years. The Sato-Nixon talks in November 1969 decided on the "removal of nuclear weapons, Okinawa's equal status with the mainland and its return in 1972." The islanders who had been fighting for "complete restoration" naturally denounced such deceptive return. For they foresaw that a new discriminative rule would be enforced under the present Japan-US security system. Just as they expected, the three years from the agreement on the return reached in 1969 to the actual return of the administrative rights in 1972 were the period in which the Japanese and US ruling circles reorganized their ruling system. To be more precise, while mak-

ing the people believe that they respected public opinion through the mutual agreement on the return which was an accomplished fact, they rapidly rebuilt a new military ruling system according to an agreement reached between them.

Top priority was given to personnel cut in rebuilding and strengthening the base. The aim was to remove the elements detrimental to the maintenance of the base. But, as such measure is outwardly claimed to be for the adjustment and reduction of the base itself, it often causes misunderstanding. Even some islanders are resigned to their dismissal, saying, "it can't be helped because it is for the adjustment and reduction of the base." But, quite contrary is the fact. The still unabated wave of dismissal of the base workers rose in the fall of 1969. It was almost coincident with Sato-Nixon's agreement on the return of Okinawa. This clearly shows what their intention is. In returning the administrative rights, the Japanese and US ruling circles solely intended to establish a new system under which they can use the Okinawa base more securely on the strength of the security pact and more freely by sacking and removing the opposition force in the base.

THE OKINAWA BASE, AN OBSTACLE TO REUNIFICATION OF KOREA

Okinawa's administrative right was returned on

May 14, 1972. As was expected, the agreement on its return points out: "Okinawa shall be returned in line with the Japan-US Joint Statement (1969)." It further points out: 1. The security of south Korea and the Taiwan area is of vital importance for that of Japan; 2. The return of Okinawa will not impede the effective fulfilment of the United States' defence duty in the Far East. This is a clear manifestation of Japan's cooperation in the Far East military strategy of the United States which is hostile to the DPRK. This agreement gave a promise for continued maintenance of full function of a base while coaxing the people round with such spurious phrase as "the removal of nuclear weapons and the equal status with the mainland". Thus it paved a road to the setting up of a variety of the security system, that is, the so-called Asian security system, the nuclear security system.

It is particularly noteworthy that as is clearly revealed in the "south Korean clause," a promise was made for strengthening the dangerous system of military alliance between Japan, the US and south Korea already in 1972 when the US defeat in Viet Nam was certain. Aggravation of tension in Korea since the end of the Vietnamese war is due to the manoeuvrings of Japan, the US and south Korea. And, in view of the fact that that tension was occasioned by the return of Okinawa and that at present the US bases with Okinawa as the "chief one" are its source, it may be said that Okinawa is an important advance base for Korean aggression.

How does then the actual state stand now after

six years from the return of Okinawa on the principle of "without nuclear weapons" and "equal status with the mainland", which is referred to in the Japan-US Joint Statement? The storage of nuclear weapons is an open secret, and there is increasing doubt about chemical and bacteriological weapons. As for the scale of bases in Okinawa and the mainland, as much as 53 per cent of the total in the country is concentrated as ever in Okinawa, and as for the troops, over 33,000 or more than a half of the US forces in Japan, are stationed here. In particular, after the Vietnamese war the strength of the army has decreased, but the bases of air force and marine corps with mobile power have been reorganized and strengthened. Some 8,500 of the air force accounting for 60 per cent of the air force stationed in Japan and 20,000 marines, or as much as 95 per cent of the marine corps in Japan are stationed in Okinawa, ready for immediate action in an emergency.

Until 1969 the workers in the bases numbered 28,000, but today there are only 8,000, a little more than one third, and the rest was all discharged. Still now the dismissal continues. In fact, such personnel curtailment gained momentum after the employment took the form of indirect one by the Japanese government in connection with the return of the administrative rights. As a result, if viewed from the standpoint of the fighting force, it spoiled the fighting energy of the base workers who played the leading role in the anti-base struggle within the base, which resulted in facilitating more rational and

liberal use of the base alongside with the continuation of dismissal and the strengthening of its function.

The stationing of the Self-Defence Forces in Okinawa after the return of Okinawa can be cited as an important example of the consolidation of the base in line with the Japan-US Joint Statement. In six years after Okinawa's restoration about 6,000 troops of the Self-Defence Forces have been stationed, most of them belonging to the Air-Self-Defence Force. Transference of the base, the taking over of equipment and other work are going on rapidly. Meanwhile, joint intercepting exercises with the US army have been conducted frequently against the US air force in south Korea as the simulated enemy, while taking the Korean peninsula into account. When the administrative rights were transferred, with a view to pacifying the Okinawans denouncing the deceptive return, they talked loudly about the complete return of the Naha Air Base, but the US anti-submarine patrol-planes "P-3" at the Naha Air Base were moved to Kadena Air Base to reinforce it. And planes of the Self-Defence Forces were brought to the Naha Air Base. Thus this base was not turned into a complete civilian airport, but, what is worse, made a most dangerous joint military-civilian airport with high traffic density.

As can be seen, since Okinawa's restoration its bases have been reorganized and consolidated, which seems to be closely related to the reorganization of the US Far East strategy and the plan for the withdrawal of the US ground force from south Korea.

Japan and south Korea are opposed to Carter's plan for army withdrawal. The Pak Jung Hi puppet regime strongly demands that a "replenishment measure" be taken in connection with the withdrawal of the US army. The "replenishment measure" demanded by Pak Jung Hi includes: (1) the continued increase of military aid; (2) the handing over of the US army equipment; (3) the continued presence of the US naval and air forces; (4) the phased withdrawal, etc. Such "replenishment" is clearly manifested in the fact that in connection with the withdrawal of the US ground force in south Korea measures have been taken to make fuller preparations for immediate action in an emergency. Here importance is attached to the mobile force with the marine corps and air force in the Okinawa base as the main. Viewed in this light, Korea is closely related to the Okinawa base and the character of this base as the aggressive one becomes clearer. This can be definitely shown by the activity in the base.

Last year a some 24-kilometre-long tank road linking the camp Schwabe at Henoko with the camp Hansen at Kin was constructed. For the Okinawans who suffer from the shortage of water, the project was an intolerable act polluting the mountains and rivers and destroying nature by recklessly destroying the small primitive forests now remaining in Okinawa to denude the land. It also poses as a serious problem militarily. Why did they carry out the large-scale construction of the tank road, a thing which was not done even during the Vietnamese war? It is for the exercise under battle conditions

of "M-60AI" tanks of the latest type and amphibian tanks in a rugged terrain in an imaginary aggressive war. The US army said that the road was built to keep away from the inhabited area at the time of the movement of tanks. But it was for training. This was revealed by the facts that towards the end of last year (December) they blocked the No. 104 highway in the prefecture for target practice with live shells and carried out an all-out exercise with the participation of the tank unit which used the tank road.

The US marines, too, continue their target practice with live shells with the No. 104 road inbetween. This practice is getting intenser in quality and quantity. A struggle is now going on against it. This is the only and largest anti-base struggle since the restoration of Okinawa. Last year, in spite of the prefectural people's struggle to oppose and check the exercise, they conducted it as many as five times. The marine corps is going to intensify it. It hopes to have such exercise once a month. The target practice with live shells by 155mm howitzers is variegated, and the looks of mountains and rivers around the targets have been all destroyed. The Onaga Peak located in the firing range is Okinawa's mother peak and sacred mountain which has been famed in song since old times. The murderous exercises of the barbarous aggressive troops that destroy the mother mountains and rivers are protected by the Naha Defence Construction Bureau which is the local agency of the Defence Construction Office and by the police of Okinawa Prefecture

from the prefectural people's struggle to stop them. In 1976 a struggle took place in the firing range to prevent the exercise by force. At that time, the members of the action group who checked the target practice at the risk of their lives were wrongfully arrested under the criminal special law. It may be said that the target practices conducted with the No. 104 highway blocked symbolize the image of Okinawa as a military base over which Japan and the United States try to maintain the military rule even with the general mobilization of their state power.

Since last year the exercises of "AV-8A" (harriers), planes of vertical take-off, have been done around the camp Schwabe at Henoko. The thunderous whir of the planes and the horribleness of the exercise strike terror into the hearts of the inhabitants in the vicinity. These special fighting planes belonging to the US marine corps are designed for mountain battles, and their exercises are for battles in Korea.

Besides, the marines are conducting such exercises reminding one of actual warfare as the night flare-bomb exercise and the amphibian tanks' landing operations exercise in concert with carriers and helicopters in Ports Kin and Oura.

We have seen mainly the brisk activities of the US marine corps. The commanding system, too, is being consolidated with the marine corps as the core. The headquarters of the 3rd marine division and the 3rd marine amphibian unit which are called combat units are located in the camp at Tenkan,

Kushikawa City. In 1976 the command of the 1st marine flying corps was moved from Iwakuni, Yamaguchi Prefecture, to the camp at Ishihara in Kitanakagusuku Village which had been lorded it over by the high commissioner of the Loochoos who had been the supreme commander of the four services before the restoration of Okinawa. This is a great change in the commanding system.

Joint intercepting exercise for aggressive war is done frequently. A joint Japan-US exercise was staged against planes of the US air force in south Korea as the supposed enemy. Even joint mobile exercises have been carried out between the south Korean troops and the US troops in Okinawa. One of it combines three aspects—“joint landing exercise” of the US and south Korean marine corps which is called “Team Spirit”, “bombing exercise by the tactical fighter flying corps through long-distance airlift operations” and “ground combat exercise.” It is plain that these exercises are not merely for training but for actual fighting. The system of previous agreement as provided in the exchange letter for the security system is of no use even at the time of making a combat sortie, and this is the lesson taught at the time of the Vietnamese war. When the “poplar incident” occurred at Panmunjom on August 18, 1976, free activity involving combat actions was permitted; “F-4 Phantom” fighters sallied from the Kadena air base and a mixed marine unit was dispatched.

The “poplar incident” is still vivid in our memory. It was an incident of grave provocation caused by

the US army side which mobilized its troops and tried to fell unilaterally a poplar in the joint security area which was prohibited from cutting down one-sidedly. There had been frequent provocations prior to the incident. But that day the US side committed a deliberate criminal act by sending in a workteam carrying axes, electric saws and clubs, placed a telecamera at a sentry post within the distance of observation and kept armed troops standing by behind it. This was revealed by the Republic side after the incident when it called the other side to account. (In the hall of the armistice talks belonging to the Republic side are preserved as evidences the axes and clubs used as arms.)

No sooner had the incident occurred than the US President declared a "state of emergency" and gave a rush order to the "F-4 Phantom" fighters in the Kadena air base in Okinawa and a mixed naval unit for urgent mobilization, to strike the world with terror. The poplar incident proved that a provocative act might trigger off an aggressive war and that it is by no means an affair having nothing to do with us. As for the provocative acts committed by the south Korean side in 20 years from July, 1953 to December, 1973, there were as many as over 131,900 cases of violation of the armistice agreement, I hear. Such acts continue to occur everyday still now. When we visited Panmunjom on August 5, 1977, there was another provocative act that day. We chanced to witness a meeting of the security officers of both sides held in the meeting hall of the Military Armistice Commission.

A single building is divided by an electric cord and the ground was partitioned off by concrete block. The division of the same nation, in a sense, may render a greater pain to the Korean people than death. We the people of Okinawa Prefecture who had a similar experience of the tragedy of national split can understand the tragedy of the Korean people and share part of their pains, I think. However, the Korean reality has a side radically different from that of Okinawa because not only the Korean nation is divided in north and south but also there are manoeuvrings to fix the division for ever and, moreover, there is the danger of war.

At Panmunjom, standing on the north-south Military Demarcation Line fraught with the danger of sparking off a new Korean war, I felt a strong feeling that Panmunjom is a historic place of negotiation between socialism and imperialism, democracy and fascism, peaceful construction and armament expansion, and Juche and dependence, and a venue of indictment made by truth and justice. And the "southward aggression from the north" clamoured about by the US imperialists and Pak Jung Hi puppet regime is a sheer lie. There only exists the danger of "invading the north from the south."

As is evidenced by the provocative acts, the US imperialists try to use Okinawa as a means for creating tension themselves, justifying their occupation of south Korea and continued presence there and dominating other countries. Meanwhile, the Pak Jung Hi puppet clique tries to maintain their fascist regime by creating the danger of war. They are

driven into such a corner that they cannot maintain their occupation and rule of south Korea without clamouring about the "southward aggression of the north."

At his TV interview with Shikauchi of *Sankei Shimbun* on December 23 last year, which was telecast through the Fuji network, Pak Jung Hi reiterated the "theory on southward aggression" with fervor. His remarks there were not of his own volition but at the bidding of the Japanese and US ruling circles. During the 70 minutes' interview, he did not put on a smile in spite of the hypocritic flattery of his interlocutor Shikauchi. His face betrayed the sorrow of one on the verge of downfall, far from showing the dignity of what they call the "President of a state." It was too miserable to see. But, it must be taken into consideration that as he is in such a tight corner, there is no knowing what he will do in his desperation. The Republic is deeply mindful of this point.

An officer of the Republic's People's Army whom I met was well aware of the fact that in Okinawa anti-American, anti-base struggles are waged ceaselessly as at the time of the poplar incident. He put stress on the aggressive nature of the Okinawa base. The officers and men of the Republic's People's Army who have such a high moral sense and respect the international laws are kind to the people and have courage to stand up resolutely against the enemy in defence of the dignity of the nation. In the Republic there have been established the policy of self-reliance in the national defence as well as

the independence in politics and self-sustenance in the economy. The officer who conducted us said in a confident tone: "We will certainly reunify our country. For that day we officers and men will arm ourselves with the great Juche idea of President Kim Il Sung and win victory in the struggle, living up to his great teachings. Today I cannot conduct you beyond here (Panmunjom). I wish I can lead you the way as far as to Seoul and Pusan when the country is reunified. I'm sure my wish will come true in the near future." Hearing him, I realized that the officers and men were closely armed with the Juche idea and I had a firm belief that that was a weapon far more superior than any up-to-date weapons.

Leaving Panmunjom, I was carried away by two thoughts. One was the resolve not to let anyone to fire a single shot at the Republic which was rehabilitated so beautifully and richly on the debris. The other was the determination not to allow the aggressors to extend their tentacles of aggression from our land, the aggressors who are mad for destroying the Republic, a beautiful country without taxation, a country where one has no need to pay education and medical fees, which can be said an ideal land of mankind.

I think I cannot forget all my life the concern shown for us and enthusiastic welcome and warm reception accorded to us by the Korean people during our sojourn in Korea. In particular, I shall never forget greetings of warm solidarity expressed to me, an Okinawan, by the Chairman and Vice-Chairman

and other cadres of the Korean Society for Cultural Relations with Foreign Countries, the workers of the Kumsong Tractor Plant and the officers and men of the People's Army in Panmunjom.

FOR INTENSIFIED JOINT STRUGGLE

Lastly I would like to touch upon the joint struggle for the independent peaceful reunification of Korea and the anti-base struggle in Okinawa. To begin with, what do the "Korean question" and the "Japan-Korea question" mean for us? I think we should have two points of vision. The first is to crush the system of Japanese, American and south Korean military rule and win the independent peaceful reunification of Korea through the strengthening of the solidarity and joint struggle of the revolutionary forces in the Republic and the broad democratic forces of south Korea fighting against the Pak Jung Hi puppet clique, and the other is to learn from the Korean people who liberated their country from Japanese imperialist rule and are dauntlessly struggling to liberate the Korean people from the US imperialists, as they are armed with the Juche idea which is embodied in independence, self-sustenance and self-defence. (Of this second point I will not mention here.)

For us, the struggle to smash the Japan-US-south Korean military alliance which belongs to the first

point is, as above-mentioned, the struggle against the line of the Japan-US joint statement which has been waged continuously since the restoration of Okinawa, the struggle against the Asian security system and nuclear security system which is a variety of the Japan-US security system.

The murderous exercise and training which have been carried out recently endangering the lives and property of the prefectural people surpass those at the time of the Vietnamese war before the restoration of Okinawa. They create an abnormally tense feeling peculiar to wartime. To view this situation in Okinawa as something stable and normal is nothing more than the logic of the aggressors who try to use Okinawa again as a means of domination.

I would like to stress here again that the construction of a tank road through the northern mountains and by mowing down primitive forests in the midst of the reorganization and reinforcement of the Okinawa base following the return of the administrative rights in 1972 is as ghastly as to force "hara-kiri" on Okinawa and to us islanders, and that the target practice with live shells over the prefecture's No. 104 highway is as good as making our long-standing "sacred mother mountain" a target. We cannot but feel unbearable indignation and poignant heartache at the murderous exercises which are extremely reckless and cruel. These two symbolic aspects of base reinforcement seem to reflect the sinister design for new aggressive domination hidden behind the line of the Japan-US Joint Statement. The Japanese and US imperialists do not care what

Okinawa (Japan) and its inhabitants (the people) become of, engrossed in hunting for concessions. This is also incorporated with the inhuman and colonialistic Korean policy of our country which indulges in acquiring concessions at the sacrifice of the Korean nation while splitting the Korean people permanently. The military integration of Japan, the US and south Korea has strengthened more than at the time of the Vietnamese war. They try to bring the people to the brink of war, taking advantage of their indifference.

I have so far put stress on the phenomenal aspect of the base which is reflected in our vision. However, behind it, unnoticed by the people, a plot is being hatched in supposition of a new Korean war. We must be vigilant against this. The "Little Committee for Japan-US Defence Cooperation" set up in the summer of 1976 under the Japan-US security pact is, so to speak, a unified command for the Japan-US joint operations. It is a body for discussing secretly the relations between Japan and the US in the event of contingency. The security system has degenerated to such extent and the degree of danger has increased. Therefore, something like "actual opposition" to the Japan-US security pact has now become an issue in some reformist parties and at the Diet. We must know that it is not a pact necessary for the defence of Japan and that at the present juncture weight is laid on its operation aimed at aggression on Korea. The completion of the preparations of the Okinawa base for immediate action in an emergency is tantamount to the "completion" of war

preparations.

Speaking about such aggressive machinations of the Japanese and US imperialists, President Kim Il Sung pointed out:

“Further stepping up their policies of aggression and war in Asia, the US imperialists have set out to make more active use of the military and economic potential of Japan—their junior ally and military base of aggression—in the execution of their aggressive policy. At the same time, the Japanese militarists are working to carry out their ambition for overseas expansion, availing themselves of the US imperialists’ Asian strategy.” (Kim Il Sung, *Selected Works*, Eng. ed., Vol. V, p. 493.)

He further said:

“Our country is Japanese militarism’s first target in its foreign aggression. The Japanese militarists have already begun creeping into south Korea. Manipulated by US imperialism, they have worked out the most reckless invasion plans against Korea, openly scheming to send their armed forces of aggression to the Korean front, and even declaring the Democratic People’s Republic of Korea a zone of operation.” (*Ibid.*, p. 494.)

It is necessary to strictly accept this remark of the President as the indication of the urgent task of the Japanese people.

The US imperialists must be driven out as early as possible in order to remove the US and Japanese military bases, the source of all vices in Okinawa (Japan), and bring the future of our country in the hands of the people, and also cut off Japan’s de-

pendent relations with the US through the abrogation of the aggressive Japan-US security pact and build up an independent Japan truly worthy of an Asian country on the principle of good neighbourhood. At the same time, we must further promote the struggle at home to check the revival of Japanese militarism and frustrate its ambition for overseas aggression. This is an important duty devolved on us the working class of Japan in the building of a peaceful country. When we wage our struggle in line with this duty, there will be genuine solidarity with our Asian brothers, especially with the Korean people, and this will make the joint struggle possible.

(The author is member of the Central Executive Committee of the Teachers' Union of Okinawa Prefecture, Japan, and Standing Director of the Okinawa Prefectural People's Council for the Promotion of Japan-Korea Friendship.)

22. The Victorious Fatherland Liberation War Memorial

MATSUO TSUKASA

This memorial is mainly dedicated to the People's Army soldiers who won victory in the Fatherland Liberation War.

Displayed in the memorial are a relief model showing the Battle on Height 1211, a military strategic point, where the People's Army soldiers fought a great victorious battle against the US aggressor troops, varieties of captured arms, weapons devised by the People's Army soldiers themselves, a tree with 127 splinters of shells stuck in it, one square metre of land ravaged with 798 splinters, and a relief model of a position built underground. There is also a panorama showing the activities of an automobile transport corps. And an oval outbuilding presents a panoramic view of the scene of the battle in Taejon. The memorial puts on exhibition real tanks and trucks of the US army. It vividly shows the mettle of the Korean people who defended their country from the aggressors.

Through all these exhibits the history of national defence is handed down to posterity.

The Victorious Fatherland Liberation War Memorial was opened on August 17, 1953. At the time it was situated in other place. But in 1972, we were told, it was decided to move it to the present place in the Potong Plain and the new memorial was constructed entirely by army men in one year and a half and was dedicated on April 11, 1974. It has a floor space of 52,000 square metres and is partitioned off into four sections according to the division of the period from the anti-Japanese armed struggle to the Fatherland Liberation War into four stages. The exhibits are displayed in 80 rooms and I was told that it would take full three days to look round all of them.

The affable director of the memorial in khaki said definitely: "The People's Army is armed with the idea of perfect union between men and officers and perfect harmony between the army and the people, and the idea of all-people armament and is trained in a Juche-type warfare." He went on:

"We do not know when another war will break out in our country because US imperialism does not want to draw a lesson from its three-year war of aggression against Korea." Hearing him, we could understand the determination not to place their country in the hands of the enemy and the desire to hand down the revolutionary traditions through real things.

(The author is Chairman of the Himeji City Teachers' Union of Japan and President of the Himeji Society for the Study of Korean Affairs.)

23. Panmunjom

ISHIKAWA GENPEI

AT PANMUNJOM

Panmunjom is fraught with the danger of a new war in Korea; my impression of this spot on the Military Demarcation Line is that it symbolizes confrontation between socialism and imperialism, between democracy and fascism, between peaceful construction and armament expansion and between Juche and subordination. It is a place of historic negotiation, where truth and justice indict falsehood and injustice. Panmunjom is on the MDL 12 kilometres to the south of Kaesong. The rural scenes along the road are little different from those at other places. Halfway up a mountain a slogan in white large letters is seen, bearing the words: "Down with US imperialism!" Though strained militarily, no military installation is to be seen in the area. Only a number of checkpoints on the roadside remind you of the existence of the MDL.

On the way to Panmunjom you can see a railway out of the car window. It is part of the railway which ran from Pusan to Sinuiju of the country. But the

rails are rusty and railway bridges broken. This railway has become a children's playground.

The division of the nation seems to have brought the Korean people greater anguish than death. At Panmunjom I heard this story: a young woman who had lived in the south went to her mother's house now in the north to give birth to a baby; but as the US army came in all of a sudden, she could not return home; since then she has had no news from her husband; her child is 27 years old now, but does not know the father. This is just a family's case, but it is an epitome of the situation of the whole Korean people.

The deputy chairman of the Kaesong City Administrative Committee said that about 70 per cent of the population in Kaesong have their parents and relatives in south Korea now. The present relation between north and south does not allow correspondence between relatives or mutual visit between individual persons. This is an unhappy, grim relation of hostility. However, the Republic's view is that the south Korean people are all brothers and sisters and the enemy is the US army which has been occupying south Korea for more than 30 years and its lackey, the fascist regime.

NEUTRAL NATIONS SUPERVISION

As regards the fragile national division, I think,

the Okinawans who were in the same situation before, will all understand it and imagine part of the agony. But Korean reality has some fundamentally different aspects in that a single nation is not only divided into north and south but also confronted with the danger of war.

The MDL is the first front line in Korea where there exists the danger of war; it artificially cuts the waist of the country, running 240 kilometres from the east to the west, with the Demilitarized Zone two kilometres wide on the north and the south of the MDL. Panmunjom is the place where the conference room of the Military Armistice Commission is situated; it is in the DMZ. In Panmunjom there are six buildings, in addition to the sentry posts of the north and south and an office used by members of the Neutral Nations Supervisory Commission composed of Poland, Czechoslovakia, Switzerland and Sweden who conduct supervisory activities in accordance with the Armistice Agreement. Panmunjom was a joint security area until August 1976, and the neutral nations members stayed there and both sides on the Military Armistice Commission jointly guarded this area. But after the poplar incident on August 18, 1976 the joint security area was abolished; the building was divided by a microphone cord.

POPLAR INCIDENT

The August 18, 1976 poplar incident, which is still fresh in our memory, took place as the American side tried to have their armed personnel cut down the poplar in the joint security area, contrary to the stipulation that prohibited such unilateral acts. They sent in their men equipped with an electric saw, axes and woodclubs, and in order to supervise the operation, installed a telecamera at one of their posts. They even kept armed troops on the alert close behind. This premeditated criminal act was exposed later. (On the DPRK side of the armistice negotiation hall are displayed the axe and woodclubs as evidence.) At that time the US aggravated the situation; they proclaimed a state of emergency and hurriedly dispatched F-4 Phantom fighters, and a mixed naval force from the Kadena Air Force Base in Okinawa, thus arousing grave anxiety to the peace-loving people of the world. This incident showed us that a mere provocation could lead to war and that this was not unrelated to Okinawa.

The incident of the US armed spy ship *Pueblo* of January 1968 is now known as an incident caused by an espionage act of the ship that intruded into the territorial waters of the Republic, but at the time of the incident the US threatened to take "retalia-

tory measures" and drove the situation to the brink of an all-out war.

Most of the mass communication materials available for us are biased ones, coming from Seoul in the south. If the "provocation by the north" was true as declared by south Korea, war would have been inevitable, in the light of the US objectives in occupying south Korea and the nature of the Pak Jung Hi junta.

UNCEASING PROVOCATIONS

According to the evidence in the hands of the DPRK, the US violations of the Armistice Agreement are said to amount to more than 131,900 during 20 years from July 1953 to December 1973. They are still being committed almost every day. On August 5, too, when we visited Panmunjom, they committed a provocation. With our own eyes we saw the security officers of the two sides holding a meeting at the conference room of the Military Armistice Commission. Hard pressed in front of the evidence of their provocation with pistols and stone-throwing, the Americans and south Koreans were at a loss and tried to tide over their embarrassment by keeping dumb.

A man of the Republic who guided us said the south Korean and Japanese press would not report even more serious provocations but confidently

stressed that truth and justice would be proved definitively.

At Panmunjom on the MDL I saw two contrasting looks: There were US soldiers heavily armed with pistols and clubs, their steel helmets chin-strapped, and DPRK People's Army soldiers with only cloth caps and pistols and the fields on the north Korean side of the MDL were fresh and green with growing crops, while the south Korean fields remained devastated and the pillboxes built on the hillsides within the south of the DMZ could be seen even with naked eyes. The visitors from south Korea, too, might have noticed this scene the way we did. As regards the critical atmosphere on the MDL it is needless to explain; the two contrasting looks eloquently tell about the reality as it is. At Panmunjom, with every fibre of one's body, one feels the contrast between "construction in the north" and "militarization in the south".

BASE ON OKINAWA RECALLED

I got gooseskin when I stood on the first front line or the MDL which was closely linked up with the base on Okinawa. Because my haunting worry again flitted my brain: our country, especially Okinawa with the US military base, might be inevitably involved in another war as a stepping-stone if the US aggression against Korea was to be justified

and war broke out owing to the wrong information on the "invasion from the north".

This danger has arisen more than once and will continue to arise unless the US, Japan and south Korea change their hostile policies towards the Republic.

As mentioned above, however, what really exists now is not the threat of "invasion from the north" but of the invasion from the south. Panmunjom symbolically tells of this threat. The construction in the north was deeply imprinted in our minds during our nearly 20 days' tour there. The Republic has built the rich and strong society of today on the utter ruins. How could she want war which will have one and the same nation spill their blood and bring destruction? A People's Army officer together with an official of the Society for Cultural Relations with Foreign Countries emphatically pointed to the Republic's case entirely different from that of the US and the south Korean military junta. They said: "We have a history of being invaded by other countries, but no history of invading and dominating others." In this explanation they said that the dispatch of south Korean troops to the Viet Nam war had left an indelible blemish in Korea's history.

Men and officers of the People's Army are calm and firm in front of the enemy pillboxes equipped with up-to-date weapons. But we must not forget that the Republic holds fast to the policy of independence in politics, self-reliance in economy and self-defence in guarding the nation.

CONVICTION OF COUNTRY'S REUNIFICATION

Men and officers of the People's Army of the Republic who respect justice and international law are tender-hearted to the people, but they are brave enough to fight staunchly against the enemy to defend national dignity. In concluding his explanation the People's Army officer said confidently: "We are sure to reunify the fatherland. To bring that day, we men and officers will arm ourselves with the great Juche idea of President Kim Il Sung and win victory, fighting the way he taught. We cannot guide you beyond this place (Panmunjom) today, but we'll take you to Seoul and Pusan when the country is reunified. This will come true in the near future." Hearing the explanation, I became assured that as the men and officers were thoroughly armed with the Juche idea, they had a mightier weapon than the most up-to-date weapon.

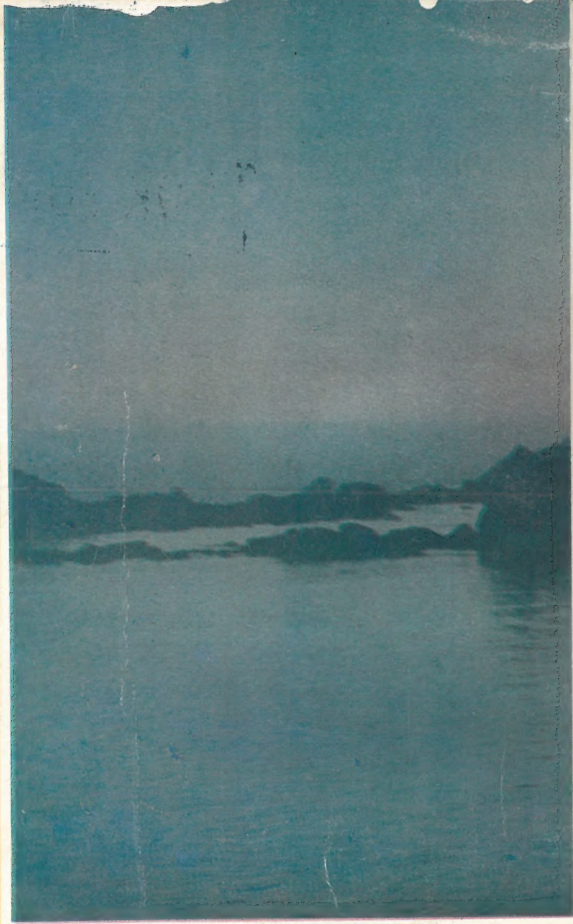
Honestly speaking, I left Panmunjom with this impression: If there is nothing special to do in Korea, the US will have no reason for staying on here far from across the Pacific, so they are eager to rig up pretexts for their continued occupation by repeating provocations. In other words, they dominate a foreign country to pursue their war policy and make use of our Okinawa, too, for that purpose.

Meanwhile, the Pak Jung Hi military regime of south Korea represses the people's struggle, issuing one "emergency decree" after another and deliberately strains the situation, clamouring about the fictitious "invasion from the north", so as to prolong their lives. It cannot be interpreted otherwise. Anyway, the division is needed to the US and the south Korean authorities.

(The author is a member of the Central Executive Committee of the Teachers' Union of Okinawa Prefecture, Japan and Standing Director of the Okinawa Prefectural People's Council for the Promotion of Japan-Korea Friendship.)

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